

AN  
ARABIC READER  
EDITED  
WITH NOTES AND A GLOSSARY

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THIRD EDITION

JOHNSON REPRINT CORPORATION  
111 Fifth Avenue, New York 3, New York

JOHNSON REPRINT COMPANY LIMITED  
Berkeley Square House, London, W. 1

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## PREFACE TO THE THIRD EDITION

During the last fifteen years or so, the Arabic Reader by Yellin and Billig has been used in many universities as a means of initiation into classical Arabic. When the second edition went out of print, I consulted with colleagues in other Oriental departments as to whether they recommended a reprint of the book. The response to this proposal was so widespread and enthusiastic that steps for a third edition were immediately taken. Apart from the correction of a few mistakes in the text and in the notes, this book is an exact reprint of the second edition. Some colleagues made suggestions for additions, and I wish to express my gratitude for the thought given to this matter. I refrained from making changes simply because I believe that the edition as it stands exactly serves its purpose.

This book aims to develop in the beginner the faculty of mastering an Arabic text with the aid of a glossary and to attain fluency in reading Arabic. The shortness of the texts selected, the repetitiveness of the frequency-tested vocabulary, and the carefully graded progress with regard to grammar enable the student who has had only one semester of three hours a week of Arabic to plunge immediately into the reading of genuine Arabic texts and thus to become familiar with the specific ways of a language which is so different from his own.

Yellin-Billig is a book for beginners. Some colleagues thought that the authors have made it too easy for the student by providing him with a full glossary and partial vowelization throughout the book.

However, experience shows that the beginner is unable to use an Arabic dictionary before he has studied the verb in full, and if he is to master a text independently, he must be provided with the necessary reading aids. The emphasis in Yellin - Billig is on self-reliant preparation and the homework of the student.

It has been suggested that the notes be expanded by including references to a grammar; however, no standard grammar is in general use today. Moreover, in most cases where the texts present any grammatical difficulty, the authors provided the necessary explanations. Naturally, the individual teacher will refer his students to the grammar used in his class, whenever they should encounter an unfamiliar expression.

As to the subject matter contained in the Reader, we have to remember that Yellin-Billig is a primer and not a source book, although it is selected entirely from original Arabic writings. The teacher readily may use the texts to expand on the historical, literary, and religious topics treated therein. Concerning the authors of the selections, the students should be referred to "A Literary History of the Arabs" by R. A. Nicholson, or to "Arabic Literature" by H. A. R. Gibb, with appropriate further illustrations provided by the teacher.

Those Oriental departments which teach Arabic during the first two years with the help of a Reader in modern Arabic, could use Yellin-Billig with great profit as a text to be read by students at home. Once a week would be sufficient for checking and reviewing in class. If this were done in the second term of the

second year, the students would be better prepared to take up the study of classical texts in the third year.

The attention of the students should be drawn to two minor peculiarities of the generally beautiful and easily readable type. The combinations *bm*, *nm*, etc. (as in *numayr*, p. 83, 1.2), is taken by the beginner sometimes as 'ayn, and the sign *wasla* as *damma*.

As stated in the preface to the second edition, the student is advised, while preparing his assignment, to consult the notes after a first cursory reading of the text and before proceeding to a more thorough study with the aid of the glossary.

S. D. GOITEIN

*University of Pennsylvania  
Philadelphia, Pennsylvania*

*May, 1963*

## PREFACE TO THE SECOND EDITION

'Yellin-Billig', as this book is called in Palestine, has been a school text-book for many years, as well as the official subject of study by Government officers who wish to take the Government's language examination. However, although an abridged Hebrew edition was published some years ago, the English edition has gone out of print. At the wish of many, Mr. W. J. Farrell, the former Director of Education, who had always taken great interest in the study of classical Arabic, decided to arrange for a new edition and asked me to revise the book and supervise its publication.

Since 1931, when the appearance of this reader marked a new phase in the teaching of Arabic as a foreign language, many other Arabic text-books have been published in this country, and much has been learned about the aims, methods and technique of the study of that difficult language. A survey of this development may be found in my booklet 'On the Teaching of Arabic', published in 1946. 'Yellin-Billig', however, has by no means become obsolete. Although strictly classical and 'Islamic', i. e. confined to reading-matter concerning the Moslem religion and ancient Arab civilization, it applies to this material the methods of modern language study. The vocabulary is therefore restricted; words and grammatical forms recur frequently; progress is carefully planned and gradual, although there is also a great variety of reading-matter.

As it stands, the book is complete in itself. Therefore, apart from a few corrections and minor alterations and the addition of one passage, the original text has been retained. The glossary has been revised and supplemented. More than a hundred notes have been added to facilitate the reading of the text in general and what appeared to be simple passages in particular. For it is well-known that a classical Arabic phrase, although composed of simple words, often constitutes a puzzle or a pitfall to the modern reader — one may add, sometimes even if Arabic is his mother tongue. The student is advised, after a first cursory reading of the text, to consult the notes, **before** proceeding to a more thorough study with the aid of the glossary.

Avinoam Yellin and Levi Billig, who formed a close friendship while studying Arabic at Cambridge, were both victims of the disturbances of 1936—9. Levi Billig was killed on the 20th August 1936 and Avinoam Yellin on the 23rd October 1937. It could be fittingly said of them that, united in love during their lives, in their deaths they were not divided.

My thanks are due to Dr. Meir Martin Plessner, who helped in the reading of the proofs and made valuable suggestions.

S. D. GOITEIN

Jerusalem, 1948

Senior Education Officer

## PREFACE TO THE FIRST EDITION

In compiling this book we have followed certain principles, which are as follows:—

- (1) The vocabulary is restricted so that the number of roots, excluding proper names, does not exceed 700. In practice, however, the number of the words is much greater than that of the roots, for in Arabic the root lends itself to various word-formations.
- (2) We have as far as possible chosen such words as are in frequent use in Arabic literature; but in some cases the avoidance of the unfamiliar word would have meant a mutilation of the text, and we have let it stand.
- (3) Difficult grammatical forms are avoided wherever possible; but here again limits have been set by the difficulty of a rigorous application of the principle, and in the notes we have been able to draw attention to special forms and usages. The text is vocalised almost completely as far as p. 1.; but in the later parts the student is gradually familiarised with an unpointed text.
- (4) In arranging the order of the pieces, some attempt has been made to bring into proximity fresh words or forms in such a succession of occurrences as might help the student to memorise them. This method has led us to introduce simplifications in the original texts that can be justified only by their educational value. These changes consist chiefly in the use of synonyms and in the omission of difficult expressions.

Many of the sections deal with some side of Moslem culture and tradition – religious, historical or literary.

In the first part of the book (pp. 1—18) we have ignored the chronological order that might be expected from the subject matter of the chapters, for the reasons above stated. In the second part, the order is in the main chronological: the Jâhiliyya, Muhammad and his time, the first Caliphs, the Umayyads and the later periods.

This book is the first fruits of the recommendations of a Committee of Teachers of Arabic in the Hebrew Secondary Schools in Palestine, to which we were co-opted as members. We desire to thank Dr. A. Biram, the Principal of the Hebrew Secondary School, Haifa, for his encouragement and help; and Messrs. Brill of Leyden, for their permission to use Ya'qûbi's *Ta'rîkh*.

A. Y.

L. B.

Jerusalem, 1931.

## LIST OF AUTHORS

- 1) **Bukhārī** — (d. 870) (\*); compiler of a corpus of traditions, called *الصحيح*.
- 2) **Ibn Battūta** — a well-known Moslem traveller of the 14th century.
- 3) **Ibn Jubair** — an earlier traveller (11th century).
- 4) **Shahrastānī** — (d. 1153); author of a work describing religious sects, called *كتاب الملل والبحل*.
- 5) **Tabari** — (838-923); a great Arabic historian.
- 6) **Ibn at-Tiqtaqā** — author of the historical work called *al-Fakhri* (written 1302).
- 7) **Ibn al-Qifti** — (d. 1278); wrote the *تاريخ الحكمة* on the biographies of physicians and learned men.
- 8) **Abu l-Faraj Isfahānī** — (d. 967); composed the 'Book of Songs' *كتاب الأغاني*, a collection of Arabic poetry and belles lettres.
- 9) **Mas'ūdi** — (d. 956); historian and geographer. His chief work is the *مروج الذهب*.
- 10) **Ibn Hishām** — (d. 833); author of the earliest extant 'Sīra' or Life of Muhammad.
- 11) **Ya'qūbī** — (end of 9th cent); historian and geographer.
- 12) **Yāqūt** — (1179—1229). Compiled a geographical dictionary.

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(\*) All dates given in this list are A. D.

## NOTES (1)

Roman numerals indicate the chapters in the text. Notes on special points or passages, marked with Arabic numerals in the body of the text, are given the same numerals according to the sequence of the chapters.

I. The commencement of the Moslem era is determined by the 'Flight' of Muhammad from Mecca to Medina (622 A. D.).

II. من احق بحسن صحابتي 'who is most deserving of my closest friendship?'

V. Moslem tradition has various accounts of similar signs that foretold the coming of the prophet.

p. 3, l. 3 فِي مَالِهِ 'to do business with her money'. قبله 'He agreed to her proposal'.

VI. Muhammad, in his fortieth year, began to wander alone among the mountains near Mecca; he saw visions and received revelations (the Qur'an) through the archangel Gabriel. Moslems regard the Qur'an literally as the word of God.

VII. Battle of Uhud 3 A. H. Enemies of Muhammad belonging to the tribe of Quraish attacked the Moslems and defeated them. The Moslems looked upon their slain as martyrs who had died for their religion, and Uhud gained their special affections.

VIII. (۱) رَبْ shorter form for ربُّ in the vocative.

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(1) Proper names, of men or places, mentioned in the text are explained either in the Glossary or in these notes. No explanation is given in either place where none is necessary, or where the name is not thought important enough.

- (٢) اللَّهُمَّ used as the vocative of اللهِ.  
p. 5, l. 3 احْبَبْتِ إِلَيْكَ أَحْبَبْتُ 'the place I love best'.
- IX. فَاجْعُلْهُ (٣) 'therefore do thou, Gabriel, love him'.
- X. p. 5, l. 14 الَّتِي يَخْرُجُ مِنْهَا أَعْدَادٌ 'of which the whole numeral system is made up'.
- XII. سَلَّمَ (٤), root عَطَّلَ, root عَطَّلَتْ. A verb that follows closely upon an imperative (سَلَّمَ) is put in the jussive (اعْطَلَ).
- (٥) ذَلِكَ ذَلِكَ : 'this is granted to you'.
- XIII. Pelusium, an extinct city in the Nile Delta, is ascribed to الفِرْمَا (i. e. Philemon, one of Alexander's generals).
- (٦) 'I have built a city that is in need of God, but that can dispense with men's help'.
- XIV. p. 8, l. 3 بَعْدَهُ 'after his death'.  
l. 6 اَمْرٌ 'the matter, i. e. the future'.
- XV. الْأَفْرَنجُ, the Franks (the name given to Europeans in Arabic since the time of the Crusades).  
صلاح الدين, the famous Saladin; he founded the dynasty of the Ayyûbids.
- XVI. See notes to Ch. VI.  
p. 9, l. 12 اَمْرٌ 'his matter, i. e. his mission'.  
لَارِيدَ ١٤ 'I certainly wish' (emphatic لِ). Khadija feared that speaking about his visions was likely to harm the Prophet.
- (٧) لَشَرِّ لَيَالٍ بَقِينَ، لَعَشْرِ بَقِينَ مِنْ شَهْرِ رَمَضَانَ : 'when ten nights remained of the month of Ramadân', i. e. on the 20th of the month.
- (٨) i. e. the first verse of Sura 96 (see Ch. XLIV of this book).
- XVII. p. 10, l. 8 عَلَى رَأْسِهِ 'behind him'.  
l. 10 جَوَارِيهِ 'his slave-girls' (root جَرِي).

I. 12 ما يعلمك 'how do you know'.

XVIII. The first Sura, frequently used by the Moslems in their prayers. The verses are rhymed.

p. 11, I. 2 بِسْمِ 'In the name of' (root سَمِّ).

I. 4 نَسْتَعِنُ see under root عَوْنَ.

I. 5 هَدَنَا هَدَى see under root هَدَى.

I. 6 غَيْرَ الْمَغْضُوبِ عَلَيْهِمْ 'of those with whom you are not angry'.

XIX. Sura 97.

p. 11, I. 9 اَنْزَلْنَا 'We (God) revealed it (the Qur'ân)'.

ليلة القدر 'The night of the Divine Decree', one of the last ten nights of the month Ramadan.

ما ادركك 'how do you know' (literally: 'what made you know'; root درى).

I. 10 تَنْزِيلٌ = تَنْزِيلٌ.

I. 11 مِنْ كُلِّ اَمْرٍ 'with all His orders'.

XX. (۱) see glossary under وَصْلٌ.

XXI. Anas, one of the earliest authorities for Moslem religious tradition.

p. 13, I. 5 بِالنَّدِيْرِ 'In the name of Him who'.

I. 10 سَنَنَنا 'every year' verbally: 'in our year'.

I. 12 الْبَيْتِ 'the Ka'ba'.

I. 14 عَلَيْهِنَّ 'to these commandments'.

(۱۰) the ل in لَئِنْ and in لَيْدَخْلَنْ is for emphasis (التأكيد); the ن at the end of لَيْدَخْلَنْ denotes the "energetic" form of the verb.

XXII. Yathrib was the older name of Medina (المدينه, the City par excellence). For the second part of this chapter cf. the story of Saul and Agag (I Sam. 15).

p. 14, I. 3 الْعَالِقَ 'Amalek.

I. 5 مُوسَى بْنُ عَمْرَانَ Moses (the son of Amram).

I. 13 فَرِى (رَأَى) 'and he will decide upon his fate'.

p. 15, l. 10 نَوَاحِي see under root.

I. 12 the three tribes mentioned were Jewish.

XXIII. The Umayyad dynasty, founded by Mu'âwiya, lasted 661–749 A. D.

p. 16, l. 7 ذَلِكَ 'and that happened'.

XXIV. The 'Abbâsid dynasty lasted 749–1258 A. D., but it gradually became weaker from the middle of the 9th century onwards. 'Abbâs was the uncle, and 'Abd al-Muttalib was the grandfather, of Muhammad.

p. 16, l. 9 إِنْ 'the beginnings.'

p. 17, l. 1 بَعْدَ see under root.

XXV. I. 10 بَنَواحِي cf. p. 15, l. 10.

I. 11 Kufa was founded early in the first Moslem century.

p. 18, ll. 8–9, the 'ism' is a man's name, the 'kunya' his name of honour (with بْنُ or بْنَ), and the 'laqab' his nickname.

I. 10 الْمَهْلَكَ see note to Ch. VIII (2).

I. 13 مَقْلَصٌ an equivalent of Nicholas.

p. 19, l. 4 وَاتَّاصِي 'when I was a boy'.

XXVI. الخزر the Khazars. الصَّفَالَةُ the Slav peoples.

(11) The vocalisation of بَعْدَ is uncertain. بَعْدَ the Turqish title Bey. Yâjûj and Mâjûj i. e. Gog and Magog; see also p. 42, l. 10.

p. 20, l. 14 لِرْكُوبٍ 'as soon as he mounted his horse'.

XXVII. p. 21, l. 14 مُفْرِقٌ 'causing discord', a play upon the word افْرِيقَةٌ.

p. 22, l. 6 ... على كنیه 'on condition that they would pay a high tribute in gold, if he left their country'.

XXVIII. The first part of this chapter is founded on Sura 6 vv. 74-80. نمرود Nimrod.

p. 23, l. 1: from Sura 6 v. 77. For لَكُونْ and لَنْ see Ch. XXI, note (۱۰).

l. 11 اَبَدْ رَجُلٌ قَدْ وَلَدَ 'a man who already had children'.

l. 13 مِنَâ is a place near Mecca that is visited by the pilgrims; see Ch. LXVII.

l. 16 فَلَمَّا اصْبَحَ ابْرَاهِيمَ صَارَ translate: 'When it was morning, Abraham went...'

(۱۲) يَا ابْنَتْ the form ابْنَتْ is sometimes used in the vocative for ابْنَى; for the shortening of the ي in the first person see Ch. VIII, n. (۱).

p. 24, l. 2 الْأَمُورِيُونَ i. e. the Amorites. An allusion to 'the land of Moriah' (Genesis, Ch. 22, v. 2).

XXIX. Five passages from the Qur'an: 1. Sura 14, 4.—2. Sura 11,25 and 26. — 3. 11,50. — 4. 11,61. — 5. 14,5. According to the Moslems Noah, Abraham, Isaac, Moses, etc. were prophets, and legend ascribed the prophetic office also to the Arabs Hûd, who was sent to the tribe of 'Âd, and Sâlih, of the tribe of Thamûd.

p. 24, l. 5 مِنْ رَسُولٍ 'any prophet'.

l. 8 اَنْذِرْ these are the words of Noah.

l. 11 اَخْأَمْ '(We sent) their brother.'

يَا قَوْمَ see Ch. VIII n. (۱).

p. 25, l. 3 اَنْ 'saying to him'.

XXX. A selection from Sura 12, 4-5 and 7-12. يَا ابْنَتْ see Ch. XXVIII n. (۱۲).

p. 26, l. 1 اَرْسِلْهُ يَرْئَعْ see Ch. XII n. (t) for the use of the jussive.

XXXI. The Banu Ghassân formed an Arab kingdom in the lands bordering on the Byzantine Empire, to which they were subject, in the period preceding the rise of Islam. The Azd was a great Arab tribe. تَفَرَّقْتُ, the names of tribes are treated as feminine, so خَشَانٌ. Salîh was a tribe.

p. 26, l. 7 ان يدخلوا 'to join them on the same conditions of allegiance to the Byzantine king as the tribe of Salîh observed'.

(۱۲) i. e. with all privileges and obligations.

انطاكية i. e. Antioch.

XXXII. دَحَانٌ was a minstrel; he lived during the reign of Walîd (apparently Walîd I).

p. 27, l. 11 كُنْتُ لَا اَزَالْ 'I was in the habit'.

p. 28, l. 5 لِدَحَانٍ شَبَّاً 'something composed by D.'.

(۱۴) 'as one speaking in jest'.

(۱۵) the noun after هَلْ is in the accusative, i. e. 'bring an inkwell and paper'.

لَسَلْ ۱۵ فَسْلٌ see under root سَلَ.

(۱۶) أَصْبَتْ passive of the fourth form of صَبَبْ, with the meaning: I suffered the loss (of two camels).

(۱۷) وَجَدْ passive of the first form of وَجَدَ.

p. 29, l. 14 فَسَأَلَ عَنِي 'which would have enabled him to ask about me'.

(۱۸) the wâw in اِذْلَكْ and in اِذْلَكْ separates the interrogative لِ from the word following it, and is used for vividness.

XXXIII. البرمكيي of the Persian family of the Barmedes; this family gave a succession of vezirs to the

'Abbâsids: Khâlid, his son Yahyâ, and his grandson al-Fadl. Is-hâq of Mosul and his father Ibrâhîm were in turn musicians at the Court of the 'Abbâsid Caliphs (al-Mahdi and Hârun al-Rashîd).

p. 31, l. 2 فَدَعْ see under root وَدَعْ.

p. 32, l. 4 'وَسَاقَهُ عَلَيْهِ' (In exchange for my service to him) I shall ask him to buy me that girl!.

XXXIV. ابن سرچ، a well known musician.

p. 34, l. 3 بِرِيدُون مَكَةً 'on their way to Mecca'.

l. 9 هَانِي is the imperative (f.) of the fourth form of آن.

XXXV. Mûsâ b. Maimûn, i. e. Maimonides, the famous philosopher.

p. 35, l. 1 قَرَأَ عِلْمَ الْأَوَّلِ 'He studied the science of the Ancients (the Greeks)'.

l. 3 Fustat, from the Latin fossata, 'camp', is the name of Old Cairo.

l. 4 العُلُوَّةُ i. e. the Fatimids, who claimed descent from Fâtimâ, the daughter of Muhammad and the wife of 'Ali, the fourth Caliph.

XXXVI. Much of this chapter is a translation of parts of Plato's Phaedo.

(۱۹) i. e. Phaedo.

(۲۰) refers to the ship that was sent annually with gifts to the sanctuary at Delos.

p. 36, l. 8 وَكَانُوا 'And it was their custom'.

(۲۱) i. e. he discoursed on the nature of the soul.

p. 37, l. 7 افريطون i. e. Crito, mentioned in the dialogue.

l. 10 كل من هو مني 'every one who follows me'.

XXXVII. الْبَشُورَةُ a Jewish sect named after its founder, the pseudo-Messiah Isaac b. Jacob Obadiah, known as Abû

'Isâ. He was nicknamed in Hebrew 'ôbêd elohim, which in the text is given in Arabic transcription عوْفِيدُ الْوَهِيمْ, and which means 'worshipper of God'.

p. 39, l. 5 اخبار ٥ see Ch. XXIII.

l. 11 بنى موسى 'the Sons of Moses', legendary remnants of the Children of Israel living beyond the Great Desert (الرمل).

XXXVIII. ايوان كسرى the famous palace of the Persian kings, which was considered by the Arabs to be one of the wonders of the world. It was at Madâ'in near Baghdad. Its ruins are one of the most notable antiquities of Iraq.— خالد بن برمك cf. the notes to Ch. XXXIII.

(۲۲) Verbally: You disregard everything except your bias for Persian nationalism, i. e. 'Your advice is inspired by national feelings'.

XXXIX. The passage from the Qur'an is from Sura 18, 83-90. ذو القرنين: according to some commentators on the Qur'an he is to be identified with Alexander the Great, but some Moslem authorities deny this.

p. 41, ll. 11-12 آتينا تَعْ, i. e. 'We enabled him to do as he wished and he went his own way.'

p. 42, ll. 1-2 اما ان تَذَبْ 'You have the choice either of punishing them (for their infidelity) or of treating them kindly (in order to win them over to the true faith)'. Alexander the Great is conceived as a champion of the true religion.

l. 6 and 8 نَمْ اتَّبَعَ سِيَا 'Then he followed his way'; see above p. 41, l. 12.

l. 12 فَاعْبُونِي عَوْنَانْ see under root.

اجْتَلْ for the use of the jussive after the imperative (فَاعْبُونِي) see Ch. XII, note (۱).

XL. p. 43, l. 5. *فِي الْقُضَا... وَالْحُكْمَةِ* 'he acted as a qadi and as a preacher'.

(٢٤) يَنْتَهِ إِلَى *هُنْ* the 8th form of *هُنْ* in the jussive. —  
i. e. Suez.

(٢٥) *ثَلَاثَ* three nights.

XLI. مَارْدِين Mardin, now in Turkey.

(٢٦) لَا بَأْسَ عَلَيْكَ for *لَا عَلَيْكَ*: 'no harm will come to you'.

XLII. سِدُونَ Sidon.— p. 46, l. 6 sqq. *صَبَداً* شَعْبُ Jethro; رویل Reuben.

XLIII. The verses are in rhyme. In *وَالْتَّيْنِ* and the following nouns, the waw is used to express the oath (as in *وَاهْـ*, Sinai). Verse 3 refers to Mecca and its precincts.

XLIV. Cf. the notes to Ch. XVI; the verses are in rhyme.

..

Chapters XLVI-LIII deal with the period preceding Islam, i. e. the Jâhiliyya or Time of Ignorance.

XLVII. Samau'al b. 'Âdiâ, the well-known Jewish-Arab poet of pre-Islamic times. His castle, Ablaq, was at Taima, north of Medina.

p. 49, l. 13 استقبت see under root سقى.

p. 50, l. 2 لِاسْلَامَةَ 'because he gave up his son'.

يَخْنَنَ see under root خون.

l. 4 بِرِيدٍ فِي صَرْ 'on his way to the Byzantine emperor'.

l. 14 افْتَلِمْ مَا قَاتَكَ 'Are you prepared to deliver up that which has been entrusted to you'.

l. 15 شَائِكَ بِإِمْ 'do to him as you desire'. شائِكَ is in the accusative, is used as though *أَمْ* preceded it.

XLVIII. Hira, the seat of the Lakhmids, who ruled

there on behalf of the Persian kings. Near it Kufa was built later on.—Both al-Mundhir and an-Nu'mân are names that occur repeatedly in the lists of the Lakhmid kings.

p. 51, l. 8 وَكَانَ يَأْتِيهِمْ ... 'And as often as a man from the Ma'add (see Glossary) tribes visited them, they used to honour him'.

l. 11 لَا يَقُولُونَ 'because they (the poets) would perpetuate their praise and memory'.

XLIX. al-Mutalammis was the uncle of Tarafa; both were poets of the sixth century. Tarafa lost the favour of the king of Hira, whom he had insulted in his verses.

It is to be noted that in the Jâhiliyya very few indeed were able to read and write.

(٢٧) مَجَاهٌ is the verbal noun (root مَجَاهُ), which here governs the accusative (عَنْهُ acc. of عَنْهُ).

p. 52, l. 2 لَا مَالَ قَبْلِي 2 'I have no money at hand'.  
لَكُمْ 'on your behalf'.

L. 'Adi b. Zaid, a Christian Arab poet, of Hira.

(٢٨) اهْلُ بَتْ: the kings of Hira, like their masters, the Persian kings, collected the sons of the nobility to their court and allowed them to be educated together with their own children.

p. 53, l. 9 إِلَّا مَا كَانَ مِنْ 9 'with the exception of'.

l. 14 مَلِكَتْكُونِي الْأَرَبَ 'will you be able to keep on my behalf the Arabs in check?'

p. 54, l. 4 (see under root رَاجِعٌ 4) 'I entertain great hopes for you' (namely, that you will become king).

l. 8 مَلِكَتْكُونِي مَا كَنْتَ تَكْفُونَ 'will you be able to keep (the Arabs) under control for me, as your family did before?'

l. 15 مَلِكًا 'after having been crowned king'.

فَمَنْ: the subject is مُدِيْ بْنُ اُوسٌ.

p. 55, l. 2 ... لَهُ وَلَا هُوَ، 'and that it was he who had appointed him and but for him, he would never have become king'.

p. 56, l. 1 the brother of 'Adi told the Persian king's messenger to go first of all to 'Adi, before handing the letter to the King of Hira.

L1. Tubba' was the appellation of the old kings of Yemen.

p. 57, ll. 7-8 refer to rites carried out by the pilgrims when visiting the Ka'ba.

LII. الْبَشَّةِ the Abyssinians. Dhû Nuwâs was the well-known Jewish king of S. Arabia in pre-Islamic times. Najrân was then a centre for Christianity in the Yemen.

p. 60, ll. 1-2 i. e. better were it to be drowned than to be captive to an Abyssinian.

LIV. p. 61, l. 10 مَادَةٌ see under root عَدُوٌ.

l. 11 اُولَامَ بَعْثٍ 'at the very beginning of his prophetic career'.

p. 62, l. 10 Abû Tâlib was the uncle of Muhammad. He never adopted Islam, but nevertheless reared his nephew and protected him against his persecutors, while Abu Lahab (l. 13), another uncle of his, was his fiercest opponent.—فَلِيمَكْ: after فْ or ، the ج that precedes the jussive is changed to ج.

l. 11 فِي اُمَوَاتِنَا 'and let him choose for himself whatever he desires from among our possessions'.

l. 12 بِسْمِ الدُّنْيَا 'to hoard the good things of this world'.

LV. For Abû Tâlib, see the note on Ch. LIV.

p. 63, l. 7 اَنْدُوا وَعْدٌ see under وَعْدٌ.

LVI. (۲۹): 'I wish you would put the Qur'ân together'.

p. 64, l. 12 The Qur'ân is arranged so that the longer chapters (Suras) come first, and the shorter ones follow later on.

l. 13 وَكَبَرْ فِي جَمْعٍ... 'He gave written order that all other copies of the Qur'ân should be collected'.

p. 65, l. 2. ابن مسعود one of the 'Companions' of the Prophet, famous as an 'editor' of the Qur'ân.

LVII. ابن العباس was the cousin of Muhammad; he was one of the first commentators on the Qur'ân.

p. 65, l. 12 مُنْقَاتٌ The Qur'ân was revealed to Muhammad in fragments or single verses and not in complete chapters. Read سورة سورة.

p. 66, l. 3 فَأَنْهَمُوا عَلَى مَهْمَلٍ سُرْعَمْ 'he showed them such miracles, as proved their witchcraft worthless'.

l. 5 نَالَانْ see under بن. In addition to having musical gifts, King David is described in the Qur'ân as a skillful armourer.

l. 11 The eloquent style of the Qur'ân is regarded by the Muslims as a miracle unattainable by human beings.

LVIII-LIX. These two chapters describe the wars of the Moslems with the Byzantines and the conquest of Palestine and Syria. The struggle for these lands commenced in the reign of the first Caliph, Abû Bakr, and ended in the reign of 'Umar, the second Caliph; Jerusalem (耶路撒冷) from the Roman name Aelia Capitolina) was captured during the lifetime of 'Umar.

p. 66, l. 14 الأُرْدُنْ includes the district lying east and west of the Jordan.

p. 67, l. 6 فَصَلْ Pella in Trans-Jordan.

p. 68, l. 3 — near the Yarmuk the decisive battle was fought (August 636 A. D.)

l. 9 'Umar preferred Abû 'Ubâida to Khâlid, and credited him with the victory.

p. 69, l. 2, and p. 70, l. 4, — in the Damascus district. 'Umar came to al-Jâbiya, where he laid down the lines of the pacification of Syria and Palestine.

p. 69, ll. 4/5 — نَفَّذَ جِلْدًا... فَقَدْ كَانَ (meaning 'as regards') فَ is put before the main clause (as here فَ). Jabala b. al-Aiham was of the kingly family of Ghassân, which was Christian, cf. Ch. XXXI. Yazîd b. Abî Sufyân, one of the generals, was the brother of Mu'âwiya, the founder of the Umayyad dynasty.

p. 70, l. 3 نَشَهَدُوا الْكِتَابَ 'they witnessed the writing of the document'. See the following line.

#### LX. On the conquest of Egypt (19-20 A. H.).

p. 71, ll. 9–10 the accusative in اِمْوَالٍ and اِنْتَاجٍ is that of specification (عِزْ)، i. e. as regards the property and... the conquest.

l. 14 استنْ see under مُونَ.

#### LXI. (۲۰), cf. Ch. XVI, note (v).

p. 73, ll. 9–10. i. e. they were buried in Medina.

l. 11 صَلَى بِالنَّاسِ 'he led the congregation during the prayer', an office which, in the early days of Islam, was the prerogative of the Caliph or the governors.

p. 74, l. 5 يَخْرُجُ to deal with public affairs.

l. 6 طَلَبَ بِهِ: 'fetch him to me'.

(۲۱) 'should we not give the money to a man who comes to us with need greater than ours?'

p. 75, l. 5 يَنْ see under root وَنَ.

LXII. p. 75, l. 13 فِي الْمَرْاجُ 'for failing to pay the tribute'.

p. 76, l. 2 الْمُدْعَة Jabala, as an Arab prince, hoped to be allowed to pay the "obligatory alms", like a Moslem, instead of the degrading poll-tax. See also above p. 69, l. 4.

l. 3 الْجُنُونُ, the accusative depends on a verb that is understood from the context (أَخْذَ). i. e. the Christians.

LXIII-LXIV. On Mu'âwiya, the founder of the Umayyad dynasty; he reigned 661-680 A.D.; his capital was Damascus.

LXIII. p. 76, l. 14 الصَّوَافِنْ see under root صَفَنْ.

(۲۲) 'May God do evil to Mu'âwiya, for he is the first to reduce the Moslem state to a monarchy'. The older Moslem hated him for this reason.

LXIV. 'Abdallâh b. 'Umar, i. e. the second Caliph's son.—Abu Tarîf was the kunya (see n. on Ch. XXV) of 'Adi b. Hâtim.

LXV. Jarîr and Farazdaq were two of the chief poets of the Umayyad period; the lampoons that they composed against each other are very famous. Jarîr belonged to the tribe of Kulaib, a branch of the Tamîm, to which Farazdaq belonged.

p. 78, ll. 8-9 see ll. 12-13.

(۲۳) an allusion to Jarîr, with a play on the name.

(۲۴) لِمَا هُوَ فِي 'on account of the state of his feelings'.

(۲۵) أَكْبَرُ بَكْرٌ reciting the formula.

(۲۶) 'Lower your eyes (for shame), you that are of the tribe of Numair; to (the glories of) Ka'b and Kilâb you have not reached.' Numair was the tribe of رَامِي الْأَبْلَى.

(۲۷) i. e. 'get your stirrups ready'.

p. 81, l. 2 فَكَانَ إِلَّا زَرْجُمٌ 'And they departed instantly'.

LXVI. 'Abd al-Malik b. Marwân, the fifth Caliph of the Umayyads.

(۲۸) this is one of the ways of expressing surprise or admiration (سُجْنٌ) in Arabic.

(۲۹) cf. note on p. 69, II. 4/5, Ch. LVIII-LIX.

(۴۰) cf. note (۳۶), Ch. LXV.

p. 83, I. 13 بَابٌ يَابَ The Arabs used to honour poets with presents of garments.

LXVII. Description of Mecca and the forms of prayer in use in the first half of the 14th century. In this chapter the four orthodox schools (مذاهب) are mentioned: the Shâfi'i, the Mâlikî, the Hanbali and the Hanafi, all of whom were named after their founders.

p. 84, I. 11 مَوَاضِعُ اِنْتِهِمْ 'the places where the leaders of each of the four congregations used to stand during prayer'.

I. 13 مَقَامُ اِبْرَاهِيمَ 'The place of Abraham', a little building in the neighbourhood of the Ka'ba.

مَقَامٌ i. e. مَكْانٌ.

p. 85, I. 3 الْمَزَابٌ The place around the gilded spout of the Ka'ba is believed to be of particular holiness.

I. 5 اِلَارْبَعَ 'Four of the five daily prayers were performed by the various congregations in the order described, while the prayer of the sunset was said by all the congregations at one and the same time.'

I. 10 الْمَرْأَقِيُّ 'الرَّكْنُ الْمَرْأَقِيُّ' the northern corner of the Ka'ba.

I. 11 الْقَامُ الْكَرِيمُ see note to p. 84, I. 13.

(۴۱) طَافَ لَا طَافَ 'so long as people circumambulate this holy house', i. e. for ever.— When لَا means 'so long as', the perfect may have the force of the continuous present or of the future.

p. 86, l. 12 **الملك الناصر** the Mamluk sultan of Egypt, who was the overlord of Mecca.

p. 87, l. 6 for **Minâ** cf. notes on Ch. XXVIII.

l. 9 **إيقاد** see under root **وقد**.

LXVIII. p. 88, l. 5 **نور الدين** the famous Nur al-Din Zengi.

p. 90, l. 3 **فماد... ذهب** 'It was converted into gold'.

l. 8 'Just as Ibrahîm b. Adham renounced the throne of Khorasan, thus I gave up the kingdom of the Maghrib and the art of alchemy.' Ibrahîm b. Adham lived at the end of the 8th century; he was of royal descent and a famous ascetic.

LXIX. On Jerusalem, Ascalon, Ramla, Nablus and Acre.

p. 92, l. 1 the acc. of **زيتونا** is that of specification (**عيز**); cf. the notes on Ch. LX.

l. 9 **قسطنطينية** i. e. Constantinople.

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#### Corrections and Additions

Page 3, line 11 **المبعث** read **المبعث**

" 52, " 1 (٣٧) " (٢٧)

" 65, " 1 **والغل** " **والغل**

" 69, " 6 **الروم** " **الروم**

" 74, " 4, 7, 11, 13 **تشكون** read **تشكون**

The Jews.	— يهود واليهود	The Yarmuk river.	— اليرموك
A Jew, Jewish.	يهودي	Ease.	يسْر
Judaism.	اليهودية	Easy, scanty.	سَيِّر
Joseph.	يوسف	Jacob.	يَثْوُب
Day.	يَوْمَ جَلَام	Waken.	يَقْظَةً ٤ (يَقْظَةً يَوْنَةً)
To-day.	الْيَوْمَ	Right hand.	يَمِين
Then, on that day.	يَوْمَئِذٍ	Yemen.	الْبَطَن
A Greek, Greek.	يَوْمَانِي	Yemenite, Southern.	يَمَانِي

Authorised, agent, representative.	— وَكِيلٌ —	6 be humble.	مُؤْسِخٌ مُّواصِنٌ
Bear (children).	— وَلَدَ — (بَلَدُ)	Place.	مَوْضِعٌ
Child.	وَلَدٌ جَأْلَادٌ وَلَدٌ	Arrange to meet.	— وَعْدٌ ٨ (إِسْدُ)
Be in charge (of a province); act as governor; 2 (جَلِي) appoint as governor or commander over (with two accus.).	— وَلِيٌّ — (بَلِي) وَلَيَةٌ	Embassy, visit.	— وَفَادَةٌ
Authority, reign.	وَلَيَةٌ	Faithfulness to a promise.	— وَفَاءٌ
Governor.	وَالٌ	More or most loyal.	أَوْفَى
Emancipated slave (belonging to the peoples subjugated by the Arabs); lord, master.	مَوْلَى جَهَوَالٌ مَّوْلَانٌ	Time.	— وَقْتٌ أَوْقَاتٌ
(Used with suffixes, e.g. وَنَحْكَ, interjection denoting surprise or pity).	— وَنَحْنُ —	Kindle.	— وَقَدٌ ٤ (أَوْقَدَ)
		Fall, come to pass, be.	— وَقَمٌ — (يَقْمَحُ)
		Battle.	وَقْتَهُ
		Stand; endow (يَقْتَفِي) for religious purposes.	— وَقَتَ — (يَقْتَفِي)
		Religious endowment.	وَقْفٌ جَأْوَافٌ
		The day of halting at 'Arafa (a rite of the Meccan pilgrimage).	يَوْمُ الْوَقْفَةِ

## ي

Orphan.	يَمِينٌ —	O! (used before nouns in the vocative).	يَا —
Hand.	يَدٌ جَأْيَدٌ —	To despair.	يَسِّرَ —
In your presence.	يَمِنَ بَدْلَكَ	Ruby.	يَاهْوَوتَ
At your service.			

He.	هُوَ -	They.	هُمْ -
Make a th. appear 2	هُونَ -	Lofty aspiration.	هِيَةٌ -
light to a pers. (عَلَى).		Mutter.	مُهْمَّهَ (مُهْمَّهَ)
Easier, easiest.	أَفْوَنْ	Here.	هُنَّا وَمُهْنَانَا
She.	هِيَ -	There.	هُنَاكَ
Temple.	هَنْكَلَ -	Indian.	هِنْدِيَ -
		These.	هُنَالَّا -

و

Behind.	وَرَاءَ -	And, also; when, while و -	(in circumstantial sentences); by (in oaths, e. g. وَاللهِ).
Go down, (برد) -	وَرَدَ - (برد)	Even though.	وَإِنْ -
arrive; come to (عَلَى).		(see ول).	- وال
Paper.	وَرَقَ -	Leap, attack.	- وَبَرَقَ - (يتبرق)
Sheet of paper.	وَرَقَةٌ	Rely (بِ).	- وَبِقَارَ - (يتبع)
Vezir.	وَزِيرٌ -	Idol.	- وَنَجْجَاجٌ أو نَجَاجٌ
The middle.	وَسْطٌ -	Find.	- وَجَدَ - (يجده)
(imper. يصِفُ -) صِفَ -		2 send (accus. or بِ);	- وَجَهَ -
Describe.		5 direct oneself,	
Reach; (وصل) وَصُولَّا -		journey.	
cause a pers. (أوصل) 4		Face, side, direction.	وَجْهٌ -
to reach (accus. and		One.	- وَاحِدٌ
إلى);		Alone, by himself.	وَحْدَهُ
be (اتصل اتصالاً) 8		Wild beast.	- وَحْشٌ وَحْوشٌ
joined.		Wild.	- وَحْشَيٌ
The connecting مِلْكَةٌ		(imper. يدع دع -)	- وَدَعَ -
(of speech).		Let alone, leave;	
Take وَصَى 10 (استوصى)		4 (إودع) deposit, deposit	
good care of (خِيرٌ) and بِ -		as a trust.	
Place, put, make; وَصَمَّ (يُصْحِّ)			

8 refrain from (with مَنْ).	Demolition.	— شُفْر —
Noah.	Part of a demolished building.	— شُقْصَجْ أَنْقَاضْ —
Light.	Migrate.	— نَزَلْ —
Fire.	Grievous.	— بُكْر —
Minaret.	Nimrod.	— نِمُودْ —
Shedding more light.	Day (as opposed to night).	— نَهَارْ —
Reach for, seize.	River.	— نَهْر —
Sleep.	Forbid, prohibit ;	— نَهِيْ —
Dream.		

A companion of the Prophet.	4 cause to fall.	— مَبْط —
Escape, flee.	3 flee, migrate.	— هَجَر —
Heraclius.	Flight (of Muham-	— هِجْرَة —
Scoff at.	mad from Mecca to Medina). Migration.	
Put to flight;	Satirise.	— هَجَجاْ —
7 flee.	Satire.	— هِجَاء —
Hâshimites (Hâ-	More satiric.	— أَفْجَى —
shim was an ancestor of Muhammad).	Demolish ;	— هَدَمْ —
Thus.	2 demolish violently.	— هَدَمَ —
Interrogative particle مَلْ — (with negative : مَلَكْ).	Guide, lead on the right path.	— هَدَى —
— هَلْكَ — وَهَلْكَ —	This.	— هَذَا مَهْدِي —
Perish, die.	Tribe living in the vicinity of Mecca.	— هَذَيْل —
Come, here! Bring here!	Man belonging to this tribe.	— هَذَلِي —

Grow up; 4 create.	أَشْكُنْ -	Copper, brass.	نَحْس -
Give good advice to (ل); 10 take counsel with.	أَنْصَحْ - أَنْصَنْ (ل)	Ill-starred.	نَحْس
Help; 10 ask help of.	أَنْصَرْ -	We.	نَحْنُ -
"The Helpers" (of Muhammad), the first Moslems of Medina.	الْأَنْصَار	About.	نَحْو -
Become a Christian.	أَنْصَرْ 5	Towards, about.	نَحْو -
Christian.	أَنْصَارِي حَسَارِي	Side, district,	نَاحِيَة حَوَّاجْ
Christianity.	الْأَنْصَارِيَة	region.	رَجِيُونْ
Look at (إلى); 8 wait for.	أَنْظَرْ -	(Coll.), palm-trees.	نَخْل -
The expected (Messiah).	الْأَنْتَظَرْ	A palm-tree.	نَخْلَة
Appearance.	مَنْظَرْ	Regret (with على).	نَدِيم - عَلَى
Bestow kindness.	أَنْمَلْ 4	Call 3 (نادى، ينادى) to a pers. (acc).	نَدَوْ 3
Yes.	أَنْمَلْ	One who warns.	نَذِير -
Soul, self.	أَنْفُس حَسَنْ	Dispute with one 6 another.	نَزْع 6
Be of use to.	أَنْفعْ -	Descend to, نَزَلْ - نَزُولْ	-
Utility.	أَنْفُعْ -	encamp at, alight, besiege (على), be revealed (of the Qur'an); 4 cause to alight, entertain, give lodging to, reveal.	بَلْهَانْ (عَلَى)، بَرْهَانْ (عَلَى)
Advantage, مَنْفَعْ حَسَافِعْ a useful thing.	أَنْفَاعْ حَسَافِعْ	Food given to guest.	نَزْل، نَزْلَة
Expend on (على).	أَنْقَدْ 4	Dwelling, مَنْازِلْ	حَسَابْ
Expense.	أَنْفَقْ	house.	حَسَابْ
Be deficient, diminish; 8 lack.	أَنْقَصْ - أَنْقَصْ (إلى)	Women. (root انس).	نِسَاء - اِنْس
		Attribute a th. to	نَسَبْ -
		(acc. and إلَى).	
		Copy (of a book).	نَسْخَة -

Die; 4 put to death.	— مَاتَ -	King.	ملك مُلُوك
Death.	مَوْتٌ	Kingship, sovereignty.	ملك مُلُوك
Dead.	مَيِّتٌ مَوْتَى (دَسْمٌ)	Kingdom, country.	ملَكَةً مُلُوك
(root) موْتٍ (دَسْمٌ)	-	Cut short, interrupted.	مُقْطَعٌ مُنْقَطَعٌ
Place (or time) of the meeting of the pilgrims in Mecca's periodical fair. Season.	-	From, from among, more than (with relatives).	مِنْ مُنْ
Mosul.	الْتَوْصِلُ	Who? Whosoever.	مَنْ
A man of Mosul.	مَوْصِلِيٌّ	A place near Mecca visited by the pilgrims.	مِنَ الْمَنَاطِقِ الْمُنْقَطِعَةِ
Property, wealth.	أَمْوَالٌ مَالٌ	Since.	مُنْذَ
(see دَلِيلٌ).	— مَوْلَى وَمَوْلَةً	The second 'Abbasid Caliph.	الثَّانِي الْمُنْتَصِرُ
(see مَوْتٌ).	— مَبْتَدٌ	Abstain from (with 8 عن).	مُنْعِي
Incline towards (with إِلَى).	— مَالٌ مَيَّلًا	Colt.	نَفْرٌ
Mile.	مِيلٌ أَمْيَالٌ	Expert, adept, skilled.	مَاهِرٌ

ن

Pulpit.	مِشْرَنٌ	(see نُورٌ).	نَارٌ
Nablus.	نَابُلُسٌ	(see إِنْسَانٌ).	إِنْسَانٌ
2 draw ones attention to (acc. and على).	— بَهْ بَهْ (بَهْ بَهْ)	Announce (بِ).	بِبَهْ بَهْ
(see بَهْ).	— بَهْ بَهْ	Prophet.	نَبِيٌّ
Star.	نَجْمٌ نَجْمَوْمٌ	Prophecy.	بُرُوهَةٌ
Slaughter.	نَحْرٌ	Wine made from dates.	نَبِذْ

Go, walk.	-مشى -	When.	-مشى -
Egypt.	- مصر -	The like of, like.	- مثل -
Egyptian.	- مصرى -	Like (prep.).	- مثل -
Go, pass.	- مُنْتَهٍ -	Proverb.	- مثل ج أمثال -
take away with (with ب)		Insane. (root جن)	- مجنون -
oneself.		Send reinfor-	- مدد 4 (أمد) -
The past.	الناصي	cements to (with accus.	
Rain.	- قطر -	and ب);	
With, together with,	- مع -	ask a pers. (استد) 10	
in addition to.		to send reinforcements.	
(see عنى).	- متعان -	Duration, period.	- مدة -
The totality of N.	- ممتد -	Praise.	- مدح -
Arabian tribes.		Praise.	- مدح -
Cave.	- مغاره -	City.	- مدينة -
Mecca.	- مكّة -	Medina.	- المدينة -
2 establish, make	- مكن -	Imperative of أسر.	- مز -
powerful ; 4 be possible		Pass by (with ب	- مز -
for a pers. (with the		or على).	
acc.); 5 be able to		A time.	- فترة -
deal with a th., get the		Sometimes.	- مِراراً -
mastery over (with من).		Harbour. (root رسو	- مرسى -
Fill.	- ملأ -	Be ill.	- مرض -
Salt-dealer.	- ملاج -	Illness.	- مرض -
Angels. (root لاك	- نادلة -	Ailing.	- مريض -
Conquer, rule over,	- ملأ -	Soup.	- سuppe -
reign; 2 appoint a		The Messiah.	- المسيح -
pers. to be king;		Refrain (with من). 4	- مسک 4 من -
6 restrain oneself.		Poor, destitute.	- مسکين -

Give a nickname 2 لقب 2	—	that... not...).
to a pers. (with acc. of the pers. and ب of the nickname).	لأن	Because.
Nickname. لقب	—	Complaint. (root لوم)
Meet ; 4 throw. لقي	—	Delay, remain.
But. ولكن	—	Put on (clothes); ٤ clothe.
Not (with the jussive). لم	—	Clothing.
When. لما	—	Overtake, join (with acc. or ب); ٦ meet each other.
Search for. ملـ ٨	—	Meat.
(Used as a strong negative, with the subjunctive or the energetic). لنـ	—	Piece of meat.
If, would that. لوـ	—	Tongue, language.
If... not. لولا (لوكـ)	—	(see نـ).
were it not for him. لولا	—	Robber, bri-gand.
Is not (used only in the perfect). ليسـ	—	Fix, attach.
Night, eve. ليلة	—	Camel-load
By night. ليلـ	—	of spices.
Soften. ملـ ٤ (الآنـ)	—	To play.
Hospital. مارستانـ	—	Game, play.
(see اذنـ).	مُؤذنـ	—
A hundred. مائـة	—	That which; so long ما
Drain, (root ازـ) pipe.	مـزارـبـ	as.
	—	What? ما و ماذـا
	—	Not. ما
	—	Water. ماـهـ

10 attain (the age of...).	كفى -	Suffice for; (with two acc.) relieve a pers. of anything.
A group of N. Ara- bian tribes (of which Quraish was a part).	كتاب -	Sufficiency.
Synagogue, كنيسة church.	ج	Crown.
Name of honour كنية - formed with أب or أم followed by the name of a son or daughter).	-	All.
Be on the point كاد - of doing a th. (followed by another verb in the imperfect).	-	Whosoever.
Star. كوكب -	-	Both of them.
Be, exist. كان -	-	By no means.
Place. مكان	-	Dog.
How?. كيف -	-	2 speak to ;
		5 (with ب) speak about.
		Speech, discourse.
		Epithet of Moses الكليم (who spoke with God).
		How much.
		As.
		Be complete ;

ل

(used to strengthen the ج - force of a word or phrase to which it is joined). (for لـنـ).	ـ	To, belonging to ج - (with pron. suffixes), on (of time), because of.
Not, no.	ـ لا -	(used with the hortative لـ of the third person).
Pearl.	ـ زهرة -	In order that (with the لـ subjunctive).
(for لـنـ لـ in order	ـ لـ -	

Place.	مَقْامٌ	Remain, stay (أَقْامُ إِقْامَةً) 4
Place or time of abode.	مَقْامٌ	at a place; set up (with acc.); besiege a place (with على).
People, tribe, a party of men, enemy.	فُولَمْ	
North-Arabian tribe.	ـ قَبْسٍ	Hold oneself (إِسْتَقْلَامٌ) 10
The Byzantine emperor.	ـ قَيْصَرٍ	erect, be straight, firm.
ك		
titude.		Like, as. - كـ
The greater part.	الْكَثِيرَةُ	As though. كَانَ وَكَانَا
Much, many.	كَثِيرٌ	Praise God. كَبِيرٌ 2 (i. e. say آللّهُ أَكْبَرُ).
Eitative of.	كَثِيرٌ	Great, important. كَبِيرٌ
So.	كَذَا	Write; write to. كَتَبْتُ
Such and such	مَوْضِعٌ كَذَا	a pers. concerning a th. (with إلى of the pers. and بـ of the th.).
a place.		Book, letter. كِتَابٌ
Speak falsely to.	كَذَبْتُ	The Qur'an. الْكِتَابُ
2 and 4 honour, respect.	كَرْمٌ	Secretary, author. كِتابٌ كَاتِبٌ
Nobility, generosity.	كَرَمٌ	School. مَكْتَبٌ
Noble, generous.	كَرِيمٌ	Conceal. كَشَّـ
Eitative of.	كَرِيمٌ	Be numerous. 2 كَثُـ
Dislike.	كَرِهٌ	and 4, do in full measure or often.
Be broken.	كَسِـرٌ 5	Abundance, mul-
Chosroes (name of the King of Persia).	ـ كَشْرَى جَـ الـ كَـ اسْـ	كَثَـ
The Ka'ba.	ـ الْكَـ بَـ	
Infidel.	ـ كَـ فَـ رـ جـ كـ نـارـ	

Be few, be scarce.	- قَلْ -	An Arabian tribe	- قَرِيشْ -
	(to which Muhammad belonged).		
Little, few.	فَيْل	Paper, scroll.	- قِرْطَاسْ -
Elative of	أَفْلُ	Horn.	- قَرْن -
Heart, mind.	- قَلْبْ جَلْوَبْ -	(see ذَو).	ذُو الْقَرْبَانَ -
(With acc. of pers.	قَدْ ٢ -	Village.	- قَرْيَةْ جَقْرَى -
and السَّيْفْ (السَّيْفْ)	gird a pers.	Be, become hard.	- قَسَ -
with a sword.		Hard.	قَاسِ -
Pen.	- قَلمْ -	Constantinople.	قُسْطَنْطِينِيَّةْ -
Cap, hat, hood.	- قَنْسُوَةْ -	Relate, tell to a pers.	- قَصَ -
Moon.	- قَمْ -	(with على).	
Lamp.	- قَنْدِيلْ جَقْنَادِيلْ -	Intend, direct one's	- قَصَدَ -
Power, (root	قُوَّةْ (نوِي	course to (with acc. or	
might.	)	إِلَى or لِ	
Bow.	- قُوسْ -	Castle.	- قَصْرْ -
Say (used with	- قَالْ - قَوْلَا -	Short.	قَصِيرْ جَقْصَارْ -
إن when the speaker's	إن	Give judgment	- قَضَى - قَضَاءْ -
words are quoted ver-		(in favour of a pers.,	
batim; with إن it means:		على against a pers.);	
think, suppose).		be a qadi.	
He is or was named	يُخَالَ لَكَ	Judge, qadi.	قَاضِي جَقْصَادَه -
(such and such).		Never (with preceding	- قَطْ -
Saying, speech; belief.	قَوْل	negative).	
Rise.	- قَامَ -	Cut, sever.	- قَطَعَ -
Raise, cause (2	(قَوْمَتْ شَوَّعَمَ) to stand erect.	Sit.	- قَعَدَ -
		Capital (of a country).	- قَاعِدَةْ -
		Lock (a door).	- قَفلْ ٤ -

Jerusalem.	(money); (pass.) die.
Come, arrive; — قَدِمَ - قَدْوَمًا —	Receive; 2 kiss; 3 be — قَبَلَ -
2 and 4 bring forward;	opposite to; 4 advance
2 (with acc. and عَلَى)	towards (with عَلَى); 10
cause a person to take	face.
precedence of another;	
5 advance.	
Vanguard. شُنْدَعَةٌ	Before (prep.) قَبْلَ وَمِنْ قَبْلٍ —
Acknow- — قَرَرَ (أَقْرَرَ) 4 إِقْرَارًا —	Before (adv.) قَبْلَ وَمِنْ قَبْلٍ
ledge, confess (with بِ).	On the part (of) قَبْلَ (مِنْ) قَبْلٍ
Read; study — قَرَأَ - قِرَاءَةٌ —	of; with.
under a teacher (with عَلَى).	The side facing Mecca. قِبَلَةٌ
Reading, manner of قِرَاءَةٌ	Turned towards قِبَلَةٌ
reading or reciting the	Mecca.
Qur'ân.	Towards. قِبَلَةٌ
فُرْقَانٌ	Tribe. قَبَائِيلٌ
Be near, be near to — قَرُبَ -	Slay; 3 fight; 8 قَاتَلَ -
(with من); 2 bring near.	fight with one another.
Near, near to (with قَرِيبٌ	Particle preceding the
من).	perfect-used to denote
The nearest way to مَقْرَبَةٌ	the pluperfect, or the
a place.	graphic perfect.
Demand importu- 8 — قَرْحٌ	Be able to do a
nately of a pers. (with	thing, have power
acc. of the th. and عَلَى	over (with عَلَى).
of the pers.).	Power, ability. Divine قَدْرٌ
	decree.
	Rank, degree. قَدَرَجَ أَقْدَارٌ
	Jerusalem. — القدس السُّرِيفَ
	يَتِئُ التَّقْدِيسِ وَالْيَتِئُ التَّقْدِيسُ
	Temple of Jerusalem,

one who has an elegant style.	فَتَى
Separate, divide.	فَصَلَ - فَصْلًا
Silver.	فِتْنَةٌ
Put to shame.	فَضَحَّ
Prefer a pers. to another (with acc. and على).	فَضْلٌ ٢ تَفْضِيلًا
Excellence, superiority.	فَضْلٌ
More excellent.	أَفْضَلُ
Do, act, make.	فَعَلَ -
Action, deed.	فَعْلَجٌ أَفْعَالٌ
Poor; in need of (with إِلَى).	فَقِيرٌ
Be intelligent.	فِتْنَةٌ -
Fruit.	فَاكِهَةٌ جَفَوْا كِهٌ
Escape.	فَلَتٌ ٤
Palestine.	فَلَسْطِينٌ
So-and-so.	فَلَانٌ
Mouth.	فُو (فِي)
In, among, concerning.	فِي
Advantage. (root فَيْدٌ)	فَائِدَةٌ
Elephant.	فِيلٌ
ق	
Grave.	فَقْرٌ -
Take, receive,	فَقْبَلَ -
Young man.	فَجَارٌ
Commit a crime.	فَجَرَّ -
Dawn.	فَجْرٌ
Name of a famous battle in pre-Islamic times (see Ch. LIII).	الْفِجَار
Rival, contend with; 6 vie one with the other in boasting.	فَخَرٌ ٣ مُفَاجِرَةٌ
Pride, honour.	فَخْرٌ
More proud.	أَفْخَرٌ
Joy.	فَرَحٌ
Horse.	فَرَسٌ
Parasang.	فَرَسَاجٌ فَرَاسِيجٌ
A Persian.	فَارَسِيٌّ
The Persian language.	الفارَسِيَةٌ
Mattress.	فِرَاشٌ
Finish, make an end of, (with مِنْ).	فَرَغَ -
2 disperse; 5 be dispersed.	فَرَقٌ -
Sect.	فِرْقَةٌ جَفَرَقٌ
Corrupt.	فَسَدٌ ٤
Eloquent,	فَصِيحَاجٌ
ف	
(see فَسَا).	-
Bad, foul.	فَسِيعٌ -

come, prevail.	أَفْلَتْ	at sunset.
More prevalent, stronger.	أَفْلَطْ	Northwestern Africa. التَّغْرِيبُ.
Coarser. (root غَلَظَ)	—	Stranger, foreigner. غَرَبَّيْجُ غَرَبَاءً.
Boy, a youth, servant.	غَلَامُ جِلْتَانٍ	Be drowned. غَرَقَ.
Make a sign to a pers.	غَنَّزَ	Yarn, spun thread. غَزْلٌ.
Booty.	غَنِيمَةُ جِنَانِمٍ	Raid; 4 (اغْزَى) send out as a raiding expedition. غَرَا.
Enrich; cause (اغْنَى) a person to dispense with (with عن).	غَنِي ٤	Wash. فَسَلَ.
Wealthy; able to dispense with (with عن).	غَنِي	Belonging to the tribe called Ghassân. النَّاسَانِيَّ.
sing. 2 and 5 غَنِي	Singing. غَنَاءُ	Lower (the eyes). عَنْ.
Cave. مَغَارَةٌ	Disappear, set (of the sun etc.). غَابَ	Be angry with غَصِبَ.
Be changed. 5 غَيْرٌ	Other than, except. غَيْرٌ	(with على); 4 enrage. غَصِبَ (عَلَى).
		Angry. غَصِبَانُ جِغَصَابٍ
		Forgive (with acc. of the thing and ل of the person); 10 ask forgiveness of. غَفَرَ.
		(With على) over- غَلَبَ.

ف

The opening Sura of the Qur'an.	فَاتِحةُ الْكِتَابِ	Then, and, so, for. ف
(Passive participle مُقْتَلٌ of 2 twisted.)	(قتل)	(see إن فَإِنْ)
Rebellion, civil war.	فِتْنَةُ جِفْنَةٍ	Open, capture فَتحَ.
		(a town), conquer (a country), give victory (to على, said of God). فَتَحَ.

At, beside, with, at the time of.	عِنْدَ -	Turban.	عِتَاقَةٌ
When.	عِنْدَمَا	General, universal.	عَامٌ
Forcibly, by assault.	عَنْهُةٌ -	The common people.	الْأَوَّلَةُ
Meaning, signification, idea.	(عَنْيٌ) مَعْنَى حِجَّةٌ مَعْنَانٌ -	Paternal uncle.	عَمٌ
Oath, covenant, instructions (p. ٥٩).	عَهْدٌ -	Husband.	إِنْ عَمٍ
Return; 4 make customary, habituate.	عَادَ -	Settle, cause to dwell.	عَرِ - ١٠
Custom, habit.	عَادَةٌ جَ عَادَاتٌ وَعَوَانِدٌ -	The inhabited part of the world.	الْمُتَّسِّرُ
Festival.	عِيدٌ	Name of the second Caliph.	عُثْرَةُ بْنُ الْحُطَّابٍ
Piece of wood, lute.	فُودٌ -	Name of the Moslem general who conquered Egypt.	عُثْرُونَبْنُ الْعَاصِ
Take refuge with (with بـ).	عَادَ -	Deep.	عَيْقٌ -
Help; 3 (عَوْنَانَ مَعْاونَةً) similarly 4 (أَعَانَ); 10 seek the aid of (with acc. or بـ).	- عَوْنَ ٣ (عَوْنَانَ مَعْاونَةً) - أَعَانَ ٤ (أَعَانَ) - ١٠ (اسْتَشَانَ) seek the aid of (with acc. or بـ).	Make, do; 10 make use of.	عَيْلٌ -
Find fault with.	عَابَ -	Governor.	عَامِلٌ جَ عَامِلٌ
Jesus; 'Isâ.	عِيسَى -	Amalek.	عَقَالِيقٌ
Live.	عَاشَ -	From, away from, concerning, in the name of.	عَنْ -
Eye; spring of water.	عَيْنٌ -	(composite form for عن ما).	عَنْ مَا -
West.	فَرْجٌ		
Western.	فَرْجِيَّةٌ	Morrow, to-morrow.	غَدٌ -
West, prayer said	مَغْرِبٌ	Next day.	مِنَ الْقَدِيرِ
		Set (of the sun).	غَرَبَ -

غ

West.	فَرْجٌ	Morrow, to-morrow.	غَدٌ -
Western.	فَرْجِيَّةٌ	Next day.	مِنَ الْقَدِيرِ
West, prayer said	مَغْرِبٌ	Set (of the sun).	غَرَبَ -

Congealed blood.	ـَلْقَنْ	Ten.	ـَعَصْرَةُ، ـَعَصْرٌ
Know; 2 teach	ـَعَلِمَ - ـَعَلِمَ اَعْلَمْ	Twenty.	ـَعِشْرُونْ
a pers. a th. (with two acc.); 4 inform concer- ning (with بـ); 5 learn.		Collective body, tribe.	ـَمَقْسُرٌ
Knowledge, science.	ـَعِلْمٌ جـ ـَعْلُومٌ	Evening.	ـَعَيْنَةُ
Scholar, savant.	ـَعَالِمٌ جـ ـَعْلَمَهـ	Evening prayer.	ـَالْعِشَاءُ
Teacher.	ـَمَعْلِمٌ	Squeeze, crush.	ـَعَصْرَهـ
World.	ـَعَالَمٌ	Endeavour to	ـَعَطْفٌ ـَعَطَافٌ
Mankind.	ـَالْعَالَمُوْنَ	conciliate.	
Ascend; 6 be exalted.	ـَعَدَ - ـَعَدَهـ	Give a th.	ـَعَطَّلَهـ ـَعَطَّلَهـ (اعْطَى)
Lofty, raised.	ـَعَالِيٌّ	to a pers. (with two accusatives).	
(Fem. of اَعْلَى) more lofty.	ـَعَلَيْنَا	Be or become	ـَعَظِيمٌ - ـَعَظِيمٌ
Attic.	ـَعَلِيَّةٌ	great or important; 2 regard as important, honour; 4 seem terrible to (acc.).	
On, incumbent upon,	ـَعَلَى	Great, not-	ـَعَظِيمٌ جـ ـَعْلَمَهـ
on condition that, with regard to, notwithstanding, against.	ـَعَلَى اَنْ	able.	
In accordance with	ـَعَلَى اَنْ	Elative of عَظِيمٌ مـ عَظِيمٌ	
the fact that, notwithstanding that, on condition that.	ـَعَلَى اَنْ	Greatness, power.	ـَعَظِيمٌ
Name of	ـَعَلِيٌّ بْنُ اَبِي طَالِبٍ	The main part.	ـَعَظِيمٌ
the fourth Caliph.		Contract, an agreement.	ـَعَدَهـ
Put on a turban.	ـَعَمَ ـَعَمَهـ (اعْتَمَ)	Understanding, intel- ligence.	ـَعَلْ
		Intelligent.	ـَعَاقِلٌ جـ ـَعْقَلَهـ
		Name of an annual.	ـَعَكَاظٌ
		fair near Mecca.	ـَعَكَاظٌ

The Arabs.	المرَّاب	— عُثْمَانُ بْنُ عَفَانَ —
The Arabic language.	الْأَرَبِيَّةُ	third Caliph.
A Beduin Arab.	أَغْرَابِيٌّ	Be surprised at, — عَجَبَ —
Present, offer	عَرَضَ	wonder at ; 4 surprise, please; 5 admire, won- der at.
(with على); interfere (with ل); 5 come to- wards (with ل).		
Width.	عَرْضٌ	Wonderful. عَجِيبٌ
Know, recognise;	عَرَفَ	A wonder. عَجَيْبٌ حَجَابٌ
2 inform.		Be incapable (with عَزَّزَ عنْ).
Known as.	مَعْرُوفٌ بِ	More incapable. أَعْجَزٌ
Knowledge.	عِرْفٌ	Old woman. عَجُوزٌ
Name of a mountain near Mecca.	عَرَفَةُ وَعَرَفَاتُ	Non-Arabs (particu- larly the Persians). — العَجَمُ —
Southern Mesopotamia.	الْمِرَاقُ	National ideals of the Persians. الْعَجِيْبَةُ
One belonging to Iraq.	عِرَاقِيٌّ	
Be strong.	عَزِّزَ	Knead. — عَجَنَ —
Mighty and glorified is He (of God).	عَزٌّ وَجَلٌ	Dough. عَجَنٌ
Power, might, honour.	عَزٌّ	Number. — عَدَدٌ وِعِدَةٌ —
Mighty.	عَزِيزٌ	Be 3 (عَادَى مَعَادَةً)
Mightier.	أَعَزُّ	hostile to. عَدُوٌّ
Dismissal.	عَزْلٌ	Enemy. عَدُوٌّ جُؤَدَاءٌ
Resolve (with على).	عَزَّمَ	Punish, afflict. — عَذَبٌ 2 —
Incantation.	عَرْبَيْتَةٌ	Punishment, chasti- ment. عَذَابٌ
Honey.	عَسلٌ	Sweet (of water). عَذْبٌ
		Name of an Arab tribe. عَذْرَةٌ —

Long.	طَوِيلٌ جَ طَوَالٌ	bulate (with حَوْل, ب)
4 make a th.	طَبِيبٌ (أَطَابَ) - طَبِيبٌ excellent.	Party, community, طَائِفَة sect.
Good, pleasant.	طَبِيبٌ	Belong, last long ; طَارِقٌ -
Elative of طَبِيبٌ.	أَطَيْبٌ	3 let a pers. wait a long time.
With good grace (p. ۲۸).	بِطَيْبَةِ شُسٍ	Length, a long time. طَولٌ

## ظ

Appear; overcome - ظَهَرَ -	Shade, shelter. ظِلٌ -
(with عَلَى); 4 reveal, grant a pers. victory over (with acc. and عَلَى).	Act wrongfully. ظَلَمَ -
Midday. ظَهَرٌ	- ظَلَّة وَظَلَّة جَ ظَلَّاتٍ
Outside (prep.). ظَاهِرٌ	Darkness.
	Think, suppose. ظَنَ -

## ع

lib, the grandfather of Muhammad.	أَعْنَى -
Name of a Moslem general in the early conquests.	أَعْنَدَ -
Cross. عَرْبٌ -	Worship. عَبَدَ -
The first أبو العباس السفاح -	Slave, عبد و عباد (in a religious sense) a human being, i. e. a worshipper of God.
'Abbasid Caliph.	عبد جَ عَبَدَة
The 'Abbasid dynasty.	Submission, religious devotion. عِبَادَة
The 'Abbasid.	'Abd al-Mutta- عبد المُطَلِّب

ض

Go astray, err ;	ضل -	Laugh.	ضحك -
4 lead astray.	(أصل)	Harm, injure.	ضرر -
One who errs.	ضلان	Strike, smite.	ضرب -
Entertain 4 (آصاف)	- ضيف 4 (آصاف)	Coin a proverb.	ضرب مثلاً
as a guest.		Blow.	ضربة
Guest.	ضيف	Double.	ضعف 2

ط

Muhammad's uncle.	أبو طالب	Study of medicine.	طب
—	طليس وطنسم ج طلسنات	Physician.	طبيب
Talisman, charm.	وطلسنات	Cook.	طباخ -
Rise, Ascend ;	طلع -	Tiberias.	طبرية
4 raise ; 8 (اطلع)		Nature.	طبيعة
learn, examine, ascend.		Intuitively (p. ١٢).	طبعاً
Rise.	مطلع	Drum.	طبل
East.	مطلع الشمس	Throw, throw down,	طرح -
Go one's way, depart.	طلق 7	throw away.	throw away.
Lute.	طبور	A throw.	طريحة
Mountain.	طور	Twinkling of the eye, glance.	طرف العين
4 obey ;	طوع (اطاع)	Way.	طريق
10 be able to.	(استطاع)	Feed.	طعام 4
Obedience, sub-mission, allegiance.	طاعة	Food, a meal.	طعام
Circumam-	طاف - طوافاً	Search for, seek.	طلب - طلب
		Request.	طلبة

Pray ; bless (with عَلَى).	صَلَوةٌ ٢ -	Purse, money- bag.
Prayer.	صَلَوةٌ	— مِيرَاط
Place of prayer.	مَصَلَّى	Turn away, ٧ - صَرْف
Make, do, prepare.	صَنَعَ -	depart (with عن)
Workmanship, crafts- manship, work.	صَنْعَةٌ	Ascend. ١ - صَوْدَا
Idol.	صَنْمَجٌ أَصْنَامٌ	Small, young. ٢ - صَنْبَرٌ
Befall	صَوْب٤ (أَسَابٍ)	The Slaves, the ٣ - الْمَقَالِيَةُ
	(misfortune); state or express correctly.	Slavonic peoples.
Voice, musical note, song.	صَوْتٌ جَ أَصْوَاتٍ	Cross, church. ٤ - صَلْبٌ جَ صَلْبَانٌ
Form, likeness.	صُورَةٌ	Be suitable, ٥ - صَلَحٌ
Wool.	صُوفٌ	be competent to deal with (with لِ) ; ٦ make peace with (acc.) ;
Fast.	صَوْمٌ	4 put in order, settle.
Sidon.	صَيْدَنَا	Treaty of peace. ٧ - صَلْحٌ
Arrive, come to, become, be ; 2 (صَيْرَ) cause to be.	صَارَ -	Welfare, righteous- ness, prosperity. ٨ - صَلَاحٌ
(root صَافِتَ) صَافِتَ (صَيْفَ)	-	Upright, good. Saint. ٩ - صَالِحٌ
A military expedition in the summer.	صَافِتَةٌ جَ صَافِتَفَ (صَيْفَ)	Saladin. ١٠ - صَلَاحُ الدِّينِ
		Abbreviation of the formula: ١١ - صَلَمٌ اللَّهُ عَلَيْهِ وَسَلَّمَ
		May God bless him and grant him peace.

3 witness, observe.	- سُفِلَ -
Month. سَهْرَج أَسْهُر وَسَهْوَر	attention from (with acc. and عن).
Celebrated, سَهِير، مَسْهُور	well-known.
Indicate, point 4 (أَشَارَ) to (with إِلَى); suggest (with عَلَى of the person, and بِ of the thing suggested).	Grateful. شَكُور -
Thing. A little. شَيْءٌ -	1 and 8, Complain شَكَا - of (with acc. or مِن).
Old man; chief of شَيْخٌ - a tribe.	Sun. شَمْسٌ -
	Candle(s). شَمْعٌ -
	Left hand or side. شَيْتَالٌ -
	Be present at (with شَهَدَ - acc.); testify against or about (with عَلَى);

ص

The Companions آل الصَّحَابَةِ	of Muhammad. - صَحَابَةِ مُحَمَّدٍ
Companionship. صَحَابَةٌ -	
Sheet of صَحْفٌ - paper, page.	Lit, enter صَبَحَ 4 upon the time of morning, used for: he spent the morning...; (also) become.
صَحْفٌ وَصَحْفَهُ وَصَحْفَهُ صَحَافٌ	
Copy of the Qur'ân. صَحْفَهُ -	Daybreak. صَبَحٌ -
Depart, result in. صَدَرَ -	Morning. صَبَاحٌ -
Tell the truth to صَدَقَ - (with acc.); 2 believe in, regard as veracious.	Patience, endurance. صَبْرٌ -
Truth, sincerity. صَدْقٌ -	Forbearing. صَبَارٌ -
Friend. صَدِيقٌ -	Finger. إِصْبَعٌ -
Alms, tax paid by Moslems. صَدَقَةٌ -	Boy, lad. صَبِيٌّ جَنِينٌ -
Tie up in a purse. صَرَفَ -	'Friend, follower, commander (of an army), governor (of a city or province). ruler, owner.

Bargain with.	سُوم ٣ (سَوَّم).	Hour (root) سَوْع.
Stand erect.	سوى ٨ (اسْتَوَى).	Instantly اللَّاْنَاعَةَ.
Go, tra- vel.	سَارَ سَيِّرَأَ وَسَيِّرَأَ	Followed by a سَوْفَ وَسَّ
Distance.	مسَيِّرَةَ	verb in the imperf., to denote the future.
Sword.	سَبَقَ جَ اسْتَيْفَ	Market, سُوقَ جَ اسْنَاقَ — bazaar.

### ش

Elative of	شَدِيدٌ	Wish. (root) شَاءَ.
Evil.	شَرٌّ	Young man. (root) شَابٌ.
Drink.	شَرِبٌ	Bring bad luck on; شَرٌّمَ.
Portion of drink.	شَرْبةٌ	6 regard a person as the cause of bad luck (with بِ).
Drink.	شَرَابٌ	Bad luck, disaster. شَوْمٌ.
Name of a Moslem general.	شَرْحِيلُ بْنُ حَسَنَةَ	Syria (including Palestine). Damascus. الشَّامُ.
Police.	شَرَطٌ	Matter, matter of شَانٌ importance, importance.
Show honour to.	شَرْفٌ	The month Shebat. شَبَاطٌ — February.
Honour, greatness.	شَرْفٌ	Resemble. شَبَهٌ 4
Noble, illustrious.	شَرِيفٌ	Comparison, simile. شَبَيْهٌ
East.	شَرْقٌ	A tree (in the pl. شَجَرَةٌ أَشْجَارٌ is used).
Buy.	شَرِىٰ ٨ (اسْتَرَى)	Brave. شَجَاعٌ
Sha'bân, eighth Moslem month.	شَعْنَانٌ	Become شَدَدٌ ٨ (اسْتَدَدَ) stong.
Name of a Prophet.	شَفِيْبٌ	Strong, intense. شَدِيدٌ
Give notice of	شَرَعَ	
(with بِ).		
Poem, poetry.	شِفَاجَ اسْتَعَارٌ	
Poet.	شَاعِرٌ جَ شَعْرَاءَ	
Barley.	شَبَيرٌ	

Be safe; — سَلَامٌ	سلاماً — سَلَامًا	Barrier, rampart. — سَدْ وَسْدٌ
2 make safe (with acc.); greet (with عَلَى); deliver.		Give pleasure to; — سَرَّ
4 become converted to Islam; hand over (with acc. and إِلَى); 5 receive.		(similarly) 2
Peace. — سَلَامٌ	سلام	Throne. — سَرِيرٌ
Islam. — الإِسْلَامُ		Hasten. — سَرَعَ 4
A Moslem. — مُسْلِمٌ		Quickly. — سَرِيعًا
Solomon. — سُلَيْمَانٌ	— سُلَيْمانٌ	Squander. — سَرْفٌ 4
Hear; 2 and 4 make — سَمِعٌ	— سَمِعٌ	Steal. — سَرَقَ
to hear; 8 listen to (with acc.).		Move (by night). — سَرَى
(2 of root سُو — سَمِعٌ)		Name of the first Abbasid Caliph. — السَّفَاحُ
Give a name to.		
Name. — اِسْمٌ	اسم	Set out on a journey; 3 travel. — سَفَرٌ
Sky, heaven. — سَمَا		Shed blood. — سَفَكَ
Celestial, heavenly. — سَمَاءٌ		Low. — سَافِلٌ
Age. — سِنٌّ		Ship. — سَفِيفَةٌ حُمُّرٌ
Year. — سَنَةٌ حِسْنُونَ		Socrates. — سَفَراطٌ
Oblivion, neglect. — سَفْوَهٌ		Give drink to; — سَقَى
Badness, evil. — سُوءٌ		8 draw water, ask for water. — سَقَى
Black clothes. — سَوَادٌ		Dwell in, inhabit — سَكَنَ
Black. — سَوْدَاءٌ		(with acc. or فِي, of the place); 4 cause to dwell (with two accusatives).
A chief, descendant of Muhammad. — سَيِّدٌ		(See مُسْكِنٌ)
Chapter of the Qur'ân, Sura. — سُورَةٌ حِسْنُونَ		Weapons. — سِلاحٌ حِسْنَةٌ
		Authority; sultan. — سُلْطَانٌ
		Go along a road — سَلَكَ
		(with the acc.).

ز

Husband.	زَوْج	Raisin.	زَيْب
Wife.	زَوْجَة	March.	زَهْفَةٌ
Marriage.	زَوْاج	Field, crop.	زَرْعَجُ زَرْعُون
Visit.	زَارَ زِيَارَةٌ	Assert, suppose.	زَعْمَةٌ
Corner, hospice.	زَاوِيَةٌ زَوَّاِيَا	Poor-rate, alms.	زَكْوَةٌ
Olive oil.	زَيْتٌ	belonging to Zem-	زَمْنِيَّةٌ
Olivetree, or its fruit.	زَيْثُون	zem, the holy well of	مَاءُ زَمْنٍ
Exceed, add.	زَادَ	Mecca.	مَكَّةٌ
More.	ازْيَدَه	Time.	زَمَانٌ وَزَمْنٌ
Cease (to exist).	زَانَ	The planet Venus.	زُقَّرَةٌ
		Marry.	زَوْجٌ ٥

س

Woman taken as captive.	سَيْئَةٌ	(See سَوق)	سَوْقٌ
Six	سِتٌّ	Hour, little (root سَوْع)	سَاقَةٌ (سَوْع)
Conceal, protect.	سَرِّيَّةٌ	while.	مَكَانَةٌ
Protection, shelter.	سَيْرَةٌ	Ask.	سَأَلَ
Bow down in worship.	سُجُودٌ سُجُودًا	Remainder, rest, all.	سَاعِرٌ
Mosque.	مَسَاجِدٌ مَسَاجِدٌ	Cause, means, way	سَبَبٌ
The shrine at Mecca, the Ka'ba.	الْمَسْجِدُ الْحَرَامُ	of approach.	سَبَبَةٌ
Magic.	سِحْرٌ	Saturday (Sabbath).	الْسَّبْتُ
Dawn.	سَخَرٌ	Seven.	سَبْعَةٌ
Shore.	سَاحِلٌ	Seventy.	سَبْعُونَ
Coerce.	سَخَرَ ٢	Week.	أَسْبَعُ
		Way.	سَيْلٌ
		Take captive.	سَيْنَى
		(Coll.) prisoners of war.	سَيْنَى

Kneel in prayer.	- رُكُوناً	Send a pers. . 4 (with acc. or بـ) to (إلى), send as an apostle.
Genuflexion.	رَكْنَة	Office of an apostle; letter.
Pillar, corner (of the Ka'ba), fundamental.	- رُكْنٌ حِلْقَانٌ	Apostle, pro- phet, legate, messenger.
Kick, flash past.	- رَمْحٌ - رَمْحَة	Trace, vestige.
Ramadān (ninth Moslem month).	- مَهْرَّبَانُ	- رَضْمٌ 2 (رضي) 4 (أرضي)
Sand, sandy tract.	- رَمْلٌ	Appease, placate, satisfy;
Pomegranate tree, or its fruit.	- رَمْنَانٌ	2 (with عن) recite the formula: رَضِيَ اللَّهُ عَنْهُ may God be pleased with him.
Monk, hermit.	- رَاهِبٌ	Fresh dates. - رُطْبٌ
Spirit.	- رُوحٌ	(Literally, 'herds-
Wind.	ريح	man of the camels'), the name of an Arab poet.
Wish, desire. (أراد)	- رَوْدٌ 4	Desire, wish. - رَغْبَة
Byzantines, Greeks of the Eastern Roman Empire, Romans.	- الْرُّومُ	Raise; 8 be raised. - رَفَعٌ
Report (a tradition), relate.	- روایت	Ride. - رَكْبَةٌ - رُكْبَةٌ *
One who hands down a tradition.	روائج روآة	Stirrup. رِكَابٌ
		Ship. مَرْكَبٌ

ned One (supposed by some Moslems to be Alexander the Great).

ذو الحِجَّةِ (last Moslem month).

ذو القُرْبَاتِ (The Two-Hor-

Play, disport oneself.	رَاحَ
Rajab (seventh Moslem month).	رَجَبٌ
Filth, abomination.	رَجْسٌ
Return, have recourse to (with الى).	رَجَعَ
Foot.	رَجْلٌ
Man.	رَجُلٌ
Hope for, desire.	رَجَاءٌ
Welcome!	(رَحْبٌ) مَرْجَبٌ
Depart, set out, journey from one place to another (similarly 5 and 8).	رَحْلٌ
The Compassionate, the Merciful (God).	(رَحْمٌ) الرَّحْمَنُ الرَّحِيمُ
Give back, restore (with الى or على).	رَدَّ
Rampart.	رَدْمٌ
Provide with sustenance; 8 receive sustenance.	رَزْقٌ
Sustenance.	رِزْقٌ

Head.	رَأْسٌ
Chief of a tribe etc.	رَئِيسٌ
See, think, resolve; 4 show.	رَأَى
Opinion, advice.	رَأْيٌ
Dream, vision.	رُؤْيَا
Lord, master.	رَبٌّ
O my God!	يَا رَبَّ
Many a.	رَبْعٌ
Fruit juice.	رَبْطٌ
Rabi'ulawwal (third Moslem month).	(رَبِيعٌ) رَبِيعُ الْأَوَّلِ
Rabi'ul akhir (fourth Moslem month).	رَبِيعُ الْآخِرِ
Four.	أَرْبَعٌ
Forty.	أَرْبَعُونَ
Wednesday.	يَوْمُ الْأَرْبَعَاءِ
Many a time, sometimes, perhaps.	رَبْعًا
Rear, bring up. (رَبِّي)	رَبَّا 2
Arrange, put in order.	رَتَبَ 2
Order.	رُتْبَةٌ

Inkwell.	دوَّاه	indicated).
House, abode.	— (دور) دَارِجَ دَيَارٍ	دَمَاجُ دَفَاءٌ
Monastery.	دَيْرٌ	دِمَسْقُ
Dynasty.	دُوَّلَةٌ	دَلَّا - مِنْ
Underneath, except, without.	— دُونَ	approach.
Beware!	دُونَكَ	The world we live in (as opposed to the world to come).
Religion.	دِينٌ	A medi- (root دَوَّاه) cine, remedy.
Dinâr.	دِينَارٌ جَ دَنَانِيرٌ	—

ذ

Promise of security, ذِي- protection.	ذِيَّةٌ	ذَاتٌ
Sin.	ذَنْبٌ جَ ذَنْبُوبٌ	ذَاتَ يَوْمٍ
Go, pass away,	ذَهَبَتْ	once upon a time.
depart; be of opinion (with إِلَى).	—	ذَاهِقٌ
Become proverb- bial.	ذَهَبَ مَثَلًا	ذَاهِقٌ
Belief, rite, مَذَاهِبٌ school of religious thought or practice.	مَذَاهِبَ جَ مَذَاهِبٍ	ذَكْرٌ
Gold.	ذَهَبٌ	ذَكْرٌ
,(gen.) ذَيِّ,(acc.) ذَيِّ,(nom.) ذَيِّ-	—	ذَلِكَ مِنْ تِلْكَ
He who is possessed of, that which is endowed with.	ذَاهِبٌ	— pron.).
		The reason is وَذَلِكَ أَنْ
		(or was) that.
		Thus. كَذَلِكَ

Fear (n).	حُوف	2 leave alone	لْتَلِي سَيْلَهُ
Betray, be false to.	خَانَهُ وَبِ	— (he let him go).	مَا حَلَّهُ حَلَّهُ
Choose, 5 and 8	خَيْرٌ (اخْتَارَ)	Become leavened.	— خَرٌ ٨
Good, best; benefi-	خَيْرٌ	Five.	— خَمْسٌ
cence.	خَيْرَةٌ	Fifty.	خَمْسُونَ
Better than.	خَيْرٌ مِنْ	Thursday.	يَوْمُ الْخَيْرِ
Excellence, gooddeed	خَيْرَةٌ	Fear;	خَافَ - حَوْفًا وَمِنْ
		—	(خَوْفٍ) dread.

ver coin), drachma.		David.	دَادُودُ، دَاؤُودُ
Call; pray; دَعَا - دُعَاءً -	invite a pers. to do a th. (with acc. and إِلَى); give a name to (with acc. and بِـ); bless (with لـ); order a pers. to come (with بـ).	Animal for riding,	دَابَّةً -
		mule.	دَارٌ
	(see دور).		دَارٌ (دور)
	Always.	(root دَامَـا)	دَامِـا
	Conduct,	دَبَر٢ تَدْبِيرًا	دَبَر٢
	manage, administrate.		تَدْبِيرًا
	Hen.		دَجَاجَةً
Summons (to join a new party or sect).		Enter; come دَخَلَ - دُخُولًا	-
Pay, hand over; دَفَعَ -	into the presence of (with على); 4 make a pers. enter.		دَخَلَتْ دُخُولًا
7 be eloquent or prolix; recite profusely.			(علي)
Bury.	- دَفَنَ -	Place that one enters.	مَدْخَلٌ
Point to, indicate دَلَّ -		Step دَرَجَةٌ	دَرَجَاتٌ وَدَرَجَ
(with acc. of pers. and على إِلَى or على إِلَى of the thing		(of a ladder).	(of a ladder).
		Overtake, reach.	دَرَكٌ ٤
		Dirhem (sil-	دِرْهَمٌ دَرَاهِمٌ

Hidden, silent (prayer). — حَفْيٌ —	End, result. — حَاتِمَةٌ —
Vinegar. — حِلْ —	Khadija (Muham- mad's first wife). — خَدِيجَةٌ —
True friend (epithet of the patriarch Abra- ham, i. e. the friend of God). — حَلِيلٌ —	Take a pers. into, 10 one's service. — خَدَمَ —
Name of a Moslem general at the time of the early Con- quests. — خَالِدٌ بْنُ الْوَلَيدٍ —	Service. — خَدْمَةٌ —
Mix. — خَلْطٌ ٢ تَخْلِيفًا —	Servant. — خَادِمٌ جَ خَادِمٌ وَخَادِمٌ —
2 leave behind; appoint as a successor; 3 disagree with, oppose; 8 be at variance, dis- agree; 10 appoint as deputy. — خَلَفَ —	2 and 4 lay waste. — خَرَبَ —
Behind. — خَلْفٌ —	Waste place. — خَرَابٌ —
Caliph. — خَلِيفَةٌ جَ خَلِيفَاءٌ —	Carob-tree, or its fruit. — خَرَوبٌ —
Caliphate. — خَلِيفَةٌ —	Go out, depart; 4 bring out, take out. — خَرَجَ — خَرْجٌ —
Create. — خَلَقَ —	Place of departure. — مَنْخَرَجٌ —
Character, natural disposition. — خَلْقٌ وَخَلْقَ جَ خَلْقٌ —	Outside (prep.). — خَارِجٌ —
Creatures, people; a number of people. — خَلْقٌ —	Land-tax, tribute. — خَرَاجٌ وَخَرْجٌ —
Converse secretly with a pers. (with بِ); — خَلَوَ —	Khurâsân. — خَرَاسَانٌ —
	The Khazars. — خَزَارَ —
	Coarse (cloth). — خَنْسَنٌ —
	Trace, trace a line on. — خَطَّ — خَطَّا —
	Line. — خطٌ —
	Speak in public, preach. — خطَبَ — خطَبَةٌ —
	Sermon (in the mos- que), oration. — خطبةٌ —
	Orator, preacher. — خطيبٌ —

Carry, convey; attack, - حَتَّلَ -	Judgment. حُكْمٌ جِنْحَامٌ
charge (with عَلَى); incite a pers. against another (with acc. and عَلَى); pay (tribute); & endure, support.	Wisdom. حِكْمَةٌ
Those among حَمَلَةُ الْقُرْآنِ Muhammad's Companions who handed down the text of the Quran.	Sage, philosopher. حَكِيمٌ جِنْحَامٌ
Need. حِاجَةٌ (أَحْتَاجَ) إِلَى -	Relate. حَكَى -
More in need of. أَحْوَاجٌ	Aleppo. حَلَبٌ
Need (n.). حَاجَةٌ	Associate, confederate. حَلِيفٌ
Around. حَوْلٌ -	Shave. حَلَقَ -
Face to face. مِنْ جَيْلٍ -	Place of meeting. حَلْقَةٌ
Raise to life. حَيٌّ ٤ (أَحْبَا إِجْيَاهُ). -	Sweet. حَلْوٌ
Alive, living. حَيٌّ	(Elative of حَلْوٌ). حَلْوَى
Where. حَيْثُ -	Sweetnees. حَلْوَةٌ
Hira, a town in Iraq. الْجَيْرَةَ -	Sweet juice. حَلْوَاءٌ
Time. حِينٌ جِنْحَانٌ -	Bath. حَمَامٌ جِنْهَامَاتٌ
When. حِينٌ -	Muddy. حَمِيَّةٌ
At once. مِنْ حِينٍ -	Praise. حَمْدٌ
	Ass. حِنْارٌ
	Red. حَنْزُرٌ
	Homs, Emesa in N. Syria. حِصْنٌ
	Sour, acid. حَامِضٌ

## خ

Information, news. خبرٌ	- الخااصة جِنْهَاسٌ (خصم root
Bake. حَبَزَ -	Notables, entourage (of a king).
Bread, loaf of bread. خبزٌ	Inform a pers. بِ خبر٤ •
Seal, conclude. حَشْمٌ -	of a th.

at Mecca.		to Mecca.
Mecca and Medina. الحَرَمَانُ وَ الْمَدِينَةُ		Pilgrim. حاجٌ جَهَاجِجٌ
Think, suppose. خَيَّبَ وَهُوَ		Stone. حَجَرٌ
Arithmetic numeration. حِسَابٌ		Hejaz. حِجَازٌ
Good, comely. حَسَنٌ		Limit, boundary. حَدَّةٌ
Good deed. حَسْنَى		During. فِي حَدُودٍ
Beauty, excellence. حَسْنٌ		Iron. حَدِيدٌ
(Elative of حَسَنٌ) أَحْسَنُ		Tell, relate to; . 2 tell of (with بِ);
- حَسَنَ وَحَاسِرَ حَسَارَ وَهُوَ		4 produce, create;
Besiege. - حَصَرَ		5 tell of (with بِ).
Result, come to pass. - حَصَلَ		A new step or action. حَدَّثَ
Fortress. - حَصْنٌ جَحْصُونٌ		Story, tradition حَدِيثٌ
Strong, impregnable. حَصِينٌ		(about Muhammad).
Be present, - حُصُورَاً come into the presence of; 4 bring forward.		Hot. حَرَّ
Presence. حَصْرَةٌ		Heat. حَرَارةٌ
Keep, preserve. حَفَظَ		Fight. حَرْبٌ 3 مُحَارَبَةٌ
Speak the 4 (حقٌ) truth. حقٌ 4 (أَحْقٌ)		War. حَرْبٌ
More worthy of. أَحْقُّ بِ		Niche in مُحَرَّابٌ جَمَارِيبٌ a mosque.
Truth, right, what is due to one. حَقٌّ		To guard. حَرَسٌ - حِرَاسَةٌ
Adjudge; 4 make firm, do well. حَكْمٌ		Body-guard. حَرَسٌ
		Letter (of the alphabet), numeral. حَرْفٌ جَأْخْرَفٌ
		2 and 4 burn. حَرَقٌ
		Sacred. حَرَامٌ
		The sanctuary الحَرَمٌ

Provision (e. g. of household utensils for a bride).	جهاز	A great mosque.	جامع
Answer; — جوب ٤ (اجاب) — consent to anyone's request (with acc and الى).		Camel.	جمل
— جور ٤ (جاور مجاورة وجوارا) — Be the neighbour of. Be under the protection of.		Camel-driver, dealer	جيال
Neighbour, جار جيران guest.		in camels.	
Permit; en-sure the passage of (with acc.).	جوز ٤ (جاز) —	Beautiful.	جيبل
Gift.	جائزه	More beautiful.	جيبل
Come; fetch, جاه (يجه) bring (with ب).		Sum-total, the whole.	جملة
Army.	جيش	Garden.	جنة
	جيش	Paradise.	الجنة
		(Collective) jinn, demons.	جن
		Possessed by a demon, mad.	مجنون
		Shun.	تجنب
		Side.	جانب
		Army.	جند
		Side. (root وجه)	وجه
		Fit out, provide.	جزر

Prison.	حبس	Love, like, حب ٤ (أحب) — wish.	أحب
Crawl, creep.	جنا	More loved by.	أحب إلی
Until, in order that, حتى — so that. Even.	ـ	Love.	حب
Make the pilgrimage to Mecca.	حج يحج حجنا	A learned man, one versed in Jewish lore.	حبر
Pilgrimage	حج	Imprison.	حبس

Eighty.	ثمانون	Thirty.	ثلاثون
Second.	ـ (ثاني) ثانٍ مـ كـ اـ يـة	A third part.	ـ ثـ لـ ثـ
A second time.	ـ ثـ اـ يـة	Then, thereupon.	ـ بـ مـ
Garment.	ـ ثـوبـ جـ تـابـ	Price.	ـ ثـمنـ
Bull.	ـ ثـورـ	Eight.	ـ ثـنانـ مـ ثـنانـ

ج

Be exalted.	ـ جـلـ	Cistern.	ـ جـبـتـ
Sit; sit near to (with إـلى); 4 seat.	ـ جـاسـ	Tyrant.	ـ جـارـاجـ جـاـبـرـة
Assembly, council, hall.	ـ جـمـلـسـ جـمـالـسـ	The archangel Gabriel.	ـ جـنـرـيلـ
Companion, friend.	ـ جـلـيـسـ جـلـتـاءـ	Mountain.	ـ جـلـ جـيـالـ
Collect, gather; unite (with بـينـ); 4 agree on, resolve upon (with عـلـى); 5 and 8 be assembled; 8 agree unanimously on (with عـلـى).	ـ جـمـعـ ـ جـمـعاـ	New.	ـ جـدـيدـ
A company, a gathering.	ـ جـمـعـ جـمـشـعـ	Run, happen; follow a course (with عـلـى).	ـ جـرـى
Friday.	ـ جـمـعـةـ	Girl, slave-	ـ جـارـيـةـ جـوـارـ
Group, party.	ـ جـمـاعـةـ	girl.	ـ جـارـيـةـ
All.	ـ جـمـيعـ	Divide into sections.	ـ جـزـاـءـ
All of them, together.	ـ جـمـيعـاـ	Portion.	ـ جـزـءـ جـأـجزـاءـ
		N. Mesopotamia.	ـ الـجـزـيرـةـ
		Reward, recompense.	ـ جـزـاءـ
		Poll-tax (imposed on non-Moslems).	ـ جـزـيةـ
		Put, place; (with two acc.) make a th. or pers. to be...; (with the imperf.) begin to...	ـ جـلـ

Be or become clear; —	بَانَ -	The treasure.	تِينَ التَّالِ
2 explain, make clear.		Egg.	يَعْنَةٌ -
Speaking in clear language (of the Quran).	مُبِينٌ	White.	أَيْضُونٌ -
Between, among.	بَيْنَ	Sell a th. to a pers. (with two accus.);	بَاعَ -
In his presence, before him, at his service.	بَيْنَ يَدِهِ	3 (بَاتَحَ) pass. (بَاتَحَ) swear allegiance to a pers. as Caliph; 6 sell to one another.	بَاتَحَ -
While.	بَيْنَا وَبَيْنَنَا		

ت

Nine.	- بَسْعَ	Fixation (root تارخ (ارجع) — of an era.
Ninety.	- بَسْعُونَ	Follow, pursue; 4 (بَعَثَ) —
Fatigue, tire out.	- تَبَّ 4	4 (with two accus.) to cause a pers. to follow or pursue a th.; 5 make a thorough search for; 8 (باتجع) pursue.
This. (fem. of ذلك)	- بِلَكَ	
Read, recite.	- قَرَأَ	Business-woman.
Be completed; 2 complete.	- تَمَّ (تَمَمَ)	Trade, business.
Completely.	- تَامًا	Under, beneath, below.
A date. (coll. ثمرَة)	- ثَمَرَةٌ	Translate.
Tihama (part of coastland of W. Arabia).	- تِهَامَةٌ	Leave,
Repent.	- تَابَ	— زَرَقَ
Crown.	- تَاجٌ	— زَرَقَ كَ
Figs (coll.).	- بَيْنَ	abandon.

ث

ging to place.		(for the forms — ئانِ — see ثني).
Three.	- ثَلَاثَ	
Third.	- ثَالِثٌ	Establish as belon-

Town.	بلدج بلاد و بلدان	—	Barmecide.	برمكى
Country.	بلادج بلدان	—	Garden.	بسنان
Reach, come to . . .	بلغ . . .	—	In the name of Allah (see سى).	بسم الله الرحمن الرحيم
the knowledge of; 2 deliver a th. to a pers; (with two accusatives) inform; 4 inform.	لعلى . . .	—	Basra.	البصرة
But certainly (affirming what has been denied).	بلى . . .	—	Melon.	بطيخ
(see بنى)	بنى . . .	—	Send (acc. or ب).	بعث . . . ب
Build.	بني . . . بناء	—	Mission (of a prophet).	مهمة
Building.	بناء و بنيان	—	Be distant.	بعد . . . عن
Son.	ابن، بن ج بُنون	—	After (prep.).	بعدَ
My child! (vocative, a diminutive form of ابن).	بنى . . .	—	After (conj.).	بعدَ ما
Daughter.	ابنة، بنت	—	Afterwards; (not) yet.	بعد
Gate, door.	باب ج أبواب	—	Remote, distant.	بعيد
Door-keeper, sentinel.	نواپ	—	Portion, some, one of, a part of.	بعض
Spend the night.	بات . . .	—	Baalbek.	بعلبك
House.	بيت ج بيوت	—	Baghdad.	بغداد
Verse, or line of poetry (consisting of two hemistichs).	بيت ج آيات	—	She-mule.	بللة
The Ka'ba of Mecca.	البيت	—	Remain, continue; 4 perpetuate.	باقي . . . بقاء
يَثُ التَّقْدِيسُ، الْبَيْتُ الْمُقَدَّسُ	—	—	Survivors. (sing.)	بقايا (باقية)
The Temple of Jerusalem, Jerusalem.	Jerusalem	—	Do a th. in the	بـ . . .
		early morning.		early morning.
		Early in the morning.		بكرة
		Abu Bakr.		أبو بكر
		Weep; 4 make a pers. weep.		بكى . . . بكاء
		On the contrary, rather,		بلـ
		nay.		ـ نـ

That is, namely.	— اي —	Andalusian.	andalusiّ
Which, what, which- ever.	— اي —	Human being,	إنسان
(Followed by prono- minal suffixes, to denote the accusative)	— إِنْتَ —	man.	إنسان
Sign, miracle,	آيات	Only, but, just.	إذن
Quranic verse.	— آيات حج —	Family, household,	أهلا
Also, again.	— أيضًا —	people, wife.	أهلا
Jerusalem (called	إيليا	The heavenly	أجل
Aelia Capitolina by the	— إيليا —	host.	الستار
Romans from the time	— إيليا —	The Jews and the	أم الكتاب
of Hadrian).	— إيليا —	Christians (who possess	يهود
O! (with the vocative).	أَيُّهَا —	the Scriptures).	الكتاب
Where.	— أين —	Or.	أو
Colonnade. Palace.	— إيوان —	Vessels. (pl. of	أوان
		First.	أول
		Firstly, at first.	أولاً
		Immediately after.	أول
		Those.	آولئك

Desert.	(root بـدـة)	In, at (price), with.	بـ
Land.	بـر	A well.	بـئر
Desert.	بـرـة	Might, courage.	بـاس
Recover (from illness); 4 (أـبـرـى) cure, heal.	أـبـرـى	Babylon.	بابـلـونـ
Cold (n.).	بـرـد	Sea.	بـخـرـ
Bless.	برك 3	Bahrein.	البحـرـين
Blessed.	مـبارـكـ	Lake.	بحـرـة
Pool, pond.	بـرـكـة	Begin (with acc. or بـ).	{ بـأـنـدـاـ } 8 (أـنـدـاـ)

Woman, wife. (root امرأة مرف.)	إلى —
Be secure; be secure — امن —	(Particle of interro- — ام —
against (with accus.);	gation), or.
be secure in regard to	Mother. — ام —
(with على ٤ آمن) ;	Religious com- امة حرام
believe in (of religious	munity, people, nation.
belief — with بـ).	Head of religious امام حرام
Believer. مؤمن	community or sect,
Security, guarantee of امان	leader of the congrega-
security.	tion during prayer.
Trust or deposit امانة	(See under ا and ة). اما —
committed to one's care.	As regards (followed by بـ). امـ —
Steadfast, faithful. امين	Either... or... إما... وإنما —
Secure place, refuge. مامن	Order; (imp. امرأ امرأ مرف.) —
Umayyad. اموي	give an order concer-
The Umayyads. بني امية	ning (with بـ).
That. ان، ان	Thing, affair, امرأ امور
If. إن	matter.
Verily, indeed; that إن	Order, امرأ او امرأ
(after قال).	Commandment.
for (conj.). فـ	Commander. امير امرأ
Now. الان	Commander امير المؤمنين
I. انا	of the Faithful (i. e.
Thou. انت م انت	Caliph).
You (m.). انت	accus. امرأ القيس. (امرأ امرأ)
The Gospel. الانجيل	(gen. امرأ امرأ)
Andalusia. الاندلس	Name of a pre-islamic Arab poet.

Franks, Europeans.	- الْأَنْجَارُ	Damage, injury.	أَذَى
Africa (strictly the lands lying between Egypt and Morocco).	- إِفْرِيْقِيَّةُ	(See تاریخ)	- أَرْجُون
Horizon, quar- ter, region.	- أَفْقَجُ آفَاقٌ	Jordan, Jordan- valley, Jordanprovince.	- الْأَرْدُنُ
Clime.	- إِقْلِيمٌ أَفَالِيمُ	Aristotle.	- اُرْسُطُو طَابِيسُ
Elixir. Philosophers' stone	- الْأَكْيَرُ	Earth, land, country,	- أَرْضٌ
Eat.	- أَكَلَ	district.	
The.	- جَيْ -	Aryât (name of an Abyssinian general).	- أَرْيَاطٌ
Is (he...) not? should (he...) not?	- لَا -	Opposite, in front	- إِزَاءٌ
Family, (root	- أَوْلٌ	(prep.).	
kindred.	- أَنْـ	Azd (name of a tribe).	- الْأَزْدُ
Except, unless, other- wise than.	- إِلَّا -	Myrtle.	- أَسْ (او س)
That not.	- أَلَا (= أَنْ لَا)	Isaac.	- إِسْحَاقُ
Who, which,	fem. masc. pl.	Take prisoner.	- أَسْرَ - إِسْرَارٌ
he who, that		Israel.	- إِسْرَائِيلُ
which		Children of	- بُنُو إِسْرَائِيلٍ
Compose, compile 2	- أَفَ	Israelite.	- إِسْرَائِيلِيٌّ
(a book).	- أَلَافٌ	Alexander the	- الْإِنْكَنْدَرُ
Thousand.	- أَلَافٌ	Great.	
Grievous, hard.	- أَلِيمٌ	Alexandria.	- الْإِنْكَنْدَرِيَّةُ
A god.	- إِلَهٌ جَاهَةٌ	(See سمي).	- إِسْمٌ
Allah.	- آللَّهُ	Ishmael.	- إِسْتَمَاعِيلُ
Allah! (vocative)	- اللَّهُمْ	Finger.	- إِصْبَعٌ حَاصِبٌ
		Of Isfahan.	- إِسْفَهَانِيٌّ
		A desert Arab,	- أَغْرَابِيٌّ
		Beduin.	

Reward, hire.	أَجْرٌ	(Interrogative particle).	؟—
— أَخْ جِ إِخْوَة (أَخْوَان).	أَخْ	Father.	أَبْ جَ آبَاء
Brother.	أَخْ	O my father!	أَبْتَ
Sister.	أُخْتٌ	Ever(after a negative).	أَبْدَا
Take, (imper. begin; 8) Take for oneself, acquire.	أَخْذَ أَخْذَنَا (أَخْذَنَ)	Abraham.	إِبْرَاهِيمُ
Other, another.	أَخْرَمْ أَخْرَى	Camels (coll.).	إِبْلٌ
Last.	آخْرَجْ أَوْ أَخْرَزْ	(See بَنِي).	إِنْ، إِنْتَ
The world to come.	الْآخِرَة	, (accus.) (nom.)	إِلَوْ (إِلَهْ)
Adam.	آدَمُ	Father of. (gen.)	إِبْرِي
Discharge, pay, deliver.	أَدِي 2	Refuse, reject. (to)	أَبْرَى (عَلَى)
(do allegiance طَاعَة).		She-ass.	أَثَانٌ
Lo! behold! when.	إِذْ	Come, come	أَتَى
Whenever; if; lo! behold!	إِذَا	to (with acc.);	— وَهُوَ
Give permission	إِذْنٌ	Bring, fetch (with بِـ)	
to (enter) (with بِـ);		4 تَعْزِيزٌ (Give a th. to a	
2 call to prayer; 10 ask		pers. (with two accusatives).	
permission of (acc.).		Trace, relic,	أَثْرٌ جَ آثارٌ
Permission.	إِذْنٌ	monument.	آثارَ مَنَارٌ
Call to prayer.	إِذَانٌ	Subsequent to.	إِذْنٌ
Muezzin.	مُؤَذِّنٌ	Two.	إِثْنَانِ مِإِثْنَانِ
To injure, 4 آذى (إِنْدَاء).	إِذْى 4 (آذَى)	Monday.	يَوْمُ الْإِثْنَيْنِ
harm.	إِنْدَاء	One.	أَحَدٌ إِحْدَى
		Sunday.	يَوْمُ الْأَحَدِ
		To hire.	أَجْرٌ 10

## GLOSSARY.

Words are given as a general rule under their roots; but in the case of difficult grammatical forms, in which the root is not immediately recognizable, we have not thought fit to adopt etymological precision. Whenever the letters added in front of the root are common grammatical forms, the word will be found under the first letter of the root. For example the elative أَقْلَنْ is not given under ل, but under the first letter of the root; e. g. أَخْسَنْ under ح. Similarly, nouns of place or of the instrument, formed by adding ء before the root, are given not under ء, but under the root letters; e. g. تَجْلِيسْ under ج. Proper names preceded by the article (الـ) are to be looked for under the first letter of the name; e. g. الْمَصْوُر under م. Similarly, ابْنُ, ابْنَةُ etc. have been disregarded in arranging those proper names that are preceded by them (e. g. for بَنْوَةَ see بَنْيَةَ).

The derived forms of the verb are numbered as follows:

2 — أَقْلَنْ ; فَاعْلَنْ — 3 ;  
5 — إِنْفَلْ ; شَاعْلَنْ — 6 ;  
8 — إِسْفَلْ — 10 ; إِنْشَلْ — .

### SIGNS AND ABBREVIATIONS.

- 1) '... after the perfect of the first form denote the vowel of the second syllable of the imperfect.
- 2) The object is shown by ء or . (ء of the thing and . of the person). Prepositional usages with verbs are described as a rule.
- 3) ج for جمع plural  
م " مفعول feminine.